Presented to me by Mrs Connolly.

Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

UNITED STATES CATHOLIC

HISTORICAL MAGAZINE.

Vol. I.] JULY, 1887. [No. 3.

EARLY LAZARIST MISSIONS AND MISSIONARIES.

By the Rt. Rev. Stephen Vincent Ryan, D.D.,
BISHOP OF BUFFALO.

[Read before the U. S. Catholic Historical Society, May 8, 1887.]

I am in your midst this evening to discharge, as best I can, the honorable and pleasing task you have confided to me. I regard it as an honor to be associated with distinguished Catholic scholars in the work of rescuing from neglect and oblivion the early Catholic annals of our country; and it is certainly a pleasure to be assigned to a field so congenial and interesting to me as the early Lazarist missions and missionaries. It might naturally be expected that I could do justice to this theme; that I could accurately and even exhaustively fill a page in our American Catholic history, on which shine so many cherished names of saintly apostolic men, with whose lives and labors I was made familiar in my own early years: the aroma of whose virtues still perfumes homes and sanctuaries in which I was privileged to live and minister; the rich, ripe fruitage of whose missionary labors I helped for a short season to garner, gleaning after them, though at a distance, in a field which, from a wild, uncultivated, barren waste, they had made to bloom as a garden. Yet, gentlemen, I must confess that until the subject was suggested to me by one of the officers of your Society,

I had never given it a thought, and, consequently, found myself but poorly equipped to write a paper on a subject with which I should be familiar. If, then, I do not meet your very natural and just expectations, I can only crave your kind indulgence, and in my own person furnish an additional proof of how easy it is to forget contemporaneous history. The materials of this short study I found, carefully collected and placed within my reach, in the valuable works, "Lives of the Deceased Bishops of the Catholic Church in the United States," by Dr. Richard H. Clarke; "Sketches of the Life of Very Rev. Felix De Andreis," published by Kelly, Hedian & Piet; "The Life and Times of Rt. Rev. John Timon, First Roman Catholic Bishop of the Diocese of Buffalo," by Charles G. Deuther; so that, after furbishing a neglected memory and drawing to a limited extent on personal knowledge, and the kindly help of some of the older members of the Congregation of the Mission, with an occasional glance into "The United States Catholic Magazine," printed and published by John Murphy, 1847, and the rare "Religious Cabinet," Vol. I., 1842, it will be my only aim this evening to collate and compile from these abundant and reliable sources an authentic sketch of the first colony of the Missionary Priests of St. Vincent de Paul, brought from Europe by the illustrious Bishop Dubourg, and their fellow-laborers and immediate successors. With a view to greater clearness and precision, and an easier grasp of the subject, I must at the outset fix a few dates and introduce you to a few central figures, around which other persons and events in our history will naturally and easily group themselves. In the year 1815 the Very Rev. Louis William Dubourg reached Rome from New Orleans, where, since 1812, he had acted in the capacity of Apostolic Administrator by appointment of Archbishop Carroll. By the direction of the Cardinal Prefect of the Propaganda he was assigned quarters with the priests of the mission in their house of Monte Citorio. As Mgr. Dubourg was, under Divine Providence, directly instrumental in found-

ing the two families of St. Vincent de Paul in this country, it seems most fitting that we should, in a paper on the early Lazarist Missions of America, take some notice of one to whom they and the early church of America owe so much. Rev. Mr. Dubourg saw the distinguished convert, Mrs. Eliza A. Seton, for the first time in old St. Peter's Church, New York, toward the close of the year 1806, and they seemed at once to recognize each other's character and worth. He encouraged and directed her evident religious vocation, induced her to go to Baltimore in 1808, established her in a house near St. Mary's College, and gave form and shape to her nascent community of Sisters of Charity, of which he was made by Archbishop Carroll first Superior. This community, from its origin, adopted the rules and was inspired by the spirit of the "Daughters of Charity," founded by St. Vincent; and, as may be seen in the excellent "Life of Mother Seton," by Dr. White, sought in her lifetime to be consolidated with the same, but was prevented by the revolutionary movements under Napoleon. Bishop Flaget, who, by the advice of Archbishop Carroll and Mr. Dubourg, undertook to bring about this ardently-desired consummation, brought to Emmittsburgh a copy of the rules from Paris, but the union with the Sisters of St. Vincent was consummated only in 1850, when Bishop Chanche, of Natchez, presented to M. J. B. Etienne, Superior General of the Congregation of the Mission and of the Sisters of Charity, the formal application of Archbishop Eccleston, Rev. Father Deluol, the last Sulpitian Superior, and Mother Etienne, who was then Mother Superior in Emmittsburgh; Rev. Mr. Mariano Maller, who had succeeded Bishop Timon as Visitor of the Lazarists, becoming their first Superior after the union with the community of Paris. That the same illustrious prelate, Mgr. Dubourg, brought the first Lazarist colony from Rome to Missouri, where for some years he inspired and directed all their missionary works, and established their first regular house and seminary at the Barrens, under Mr. Joseph Rosati, compan-

ion of Mr. De Andreis and his own future coadjutor and successor in the Episcopacy, as we shall see presently.

William Louis Dubourg was a remarkable man. Among the many eminent ecclesiastics providentially chosen to lay the foundations, broad and deep, of the American Church, he stands out conspicuous. To say that Mr. Dubourg shines conspicuous in a constellation composed of such luminaries as Cheverus, Flaget, Bruté, Du Bois, David, Neale, Maréchal, Matignon, Nagot, Molyneux, Tessier, and other brilliant stars of the first magnitude, is surely no little praise. Born in the Island of Santo Domingo, educated and ordained in France, he was incorporated with the learned and religious body of Sulpitians in Baltimore, where, under its first Bishop and Archbishop, he most efficiently helped the cause of education and religion, at Georgetown College, and afterward at St. Mary's College and Seminary, in Baltimore.

After the cession of Louisiana to the United States, Archbishop Carroll, with a full sense of the increased burden and new responsibilities which jurisdiction over that vast and distant territory involved, having in vain sought to induce Rev. Messrs. David and Nerinckx to accept the episcopal see of New Orleans, dispatched to that remote and difficult mission a man who had been his right hand in every good work; one on whose courage and zeal and consummate wisdom he could rely. His arrival was most opportune.

Before the foundations of the new Republic of the West had been well cemented, and before the third treaty guaranteeing the independence of the American colonies had been sealed, a powerful and well-appointed British army was insidiously dispatched to the mouth of the Mississippi and menaced New Orleans. Fortunately for our country, General Andrew Jackson was there to drive back the invading British forces; and, to the glory of our faith, the Very Rev. Mr. Dubourg, as Apostolic Administrator, was there to give additional practical proof of Catholic devotion to the cause of American independence, to implore the blessings of Heaven

on the American arms; and when glorious victory perched on the American banner, to hail the conquering chieftain in an eloquent outburst of true patriotism, and to unite the Church's solemn "Te Deum" with the glad shout that went up from the popular heart in thanksgiving to the God of armies for a victory that sealed and consolidated the rights and liberties of the young republic. And thus does a Dubourg, in the far-off South, take up and continue the traditional loyalty to republican institutions and American freedom, begun by a Carroll, at the very cradle of American independence, strongly emphasized by bishops and priests and laity in every rank and profession throughout the length and breadth of the land, in every emergency, thus transmitting the same to us in unbroken, golden links, to be handed down, God helping, to the latest posterity.

Louisiana extended from the Gulf of Mexico to the Northern lakes, including the immense territory west of the Mississippi to the Rocky Mountains and beyond, even to the Pacific Ocean. Though it embraces to-day so many flourishing dioceses, governed by worthy prelates, is dotted and beautified by so many churches, served by thousands of zealous priests, with convents and schools and colleges, it was in a very different condition in 1812, when Mr. Dubourg was charged by Archbishop Carroll with its administration. It had been time and again shuttlecocked backwards and forwards between France and Spain; and was finally by Napoleon, for $12,000,000, ceded to the United States in 1803. It had been without a bishop since 1802, when its first excellent Bishop, Don Luis Peñalver y Cardenas, was made Archbishop of Guatemala, Bishop Porro, his successor, having never reached these shores. No wonder that there were many disturbing elements in the population, and disorders resulting from frequent changes in civil rulers and laws, and the absence of responsible ecclesiastical superiors; no wonder that the Apostolic Administrator found his a most trying and difficult and almost hopeless task, especially from the great lack of clergy

to minister to a comparatively large but sparse Catholic population, scattered over the vast territory placed under his spiritual jurisdiction ; for, besides upper and lower Louisiana, the Floridas were likewise under his charge.

To meet what he regarded, after nearly three years of a thorough canvass of the whole mission and a careful, conscientious study of the situation, as the first and greatest need, Mr. Dubourg resolved to go in quest of laborers for the Lord's vineyard, and, if unsuccessful, to resign to other hands a burden too heavy for his shoulders. With this object in view, he reached Rome in the year 1815, just after the venerable Pontiff Pius VII. had made his second entrance into the Holy City, and after Napoleon had met his final Waterloo defeat. He accepted, as we have already mentioned, hospitality at Monte Citorio, the chief house in Rome of the Priests of the Congregation of the Mission, designated in France and generally in this country, Lazarists, from the famous Abbey of St. Lazare, where the holy founder of the Congregation of the Mission, St. Vincent de Paul, laid the foundations of his institute.

At Monte Citorio the future Bishop of New Orleans enlisted his first recruits, and surely the guardian angels of the American Church must have inspired and secured the choice of the first missionary band, taken from the centre of Catholicity, through the direct, positive intervention of a saintly Pontiff. Here, too, *we* must make the acquaintance of the first Lazarist missionaries of our country ; and I am sure that if I could, in what must necessarily be a brief historical paper, outline the character of Very Rev. Felix De Andreis and his young missionary companion, the future "model Bishop" of St. Louis, Rev. Joseph Rosati, you would agree with me that, by a special providence of God, these learned and holy Lazarist missionaries were selected to lay the foundation of their Congregation in the United States, and, under the wise administration of Bishop Dubourg, to do for religion and the Church in the distant and still undeveloped West

what a Carroll, a Cheverus, a Flaget, and other great and holy men had done and were doing in other parts of the country.

Felix de Andreis was a rarely gifted soul. Joining the Priests of the Mission in his native province of Piedmont, at the age of nineteen, he was ordained in 1801, at the age of twenty-three, at Piacenza, in the Duchy of Parma. He was soon sent to Rome, where he distinguished himself and won universal esteem, giving missions to the people, presiding at conferences of the clergy, and teaching divinity to the young students of his own Congregation and those of the Propaganda, who had been transferred to Monte Citorio and confided to the care and tuition of the Congregation of the Mission by Pius VII. in the year 1802, when, by the tyrannical orders of Napoleon, the Propaganda was closed and its staff of Professors dispersed.

These were sad and unhappy days for the Holy City, the capital of the Christian world, especially from 1810 to 1815. The Supreme Pontiff in exile, the Cardinals dispersed, the religious banished, the temporal dominion under the despotic rule of a foreign power, disorders were rampant, unbelief began to sprout among the people, and piety and faith grew cold. The Congregation of the Mission suffered like other religious orders, and Mr. De Andreis, a native of Piedmont, was spared from the cruel orders of expulsion issued by the French General Miollis only out of consideration for the students of the Propaganda, whose Professor of Theology he was.

During this trying period, from 1810 to 1815, Mr. De Andreis was largely instrumental in saving the Roman population from total moral wreck, reawakening faith, reviving piety, by his missions and sermons to the people. As a preacher he was most effective, preaching daily at Monte Citorio to an audience composed of every class of society, eminent ecclesiastics, distinguished noble personages, professional men, merchants, peasants, and domestics. As a Professor he was even more remarkable. "His students," says Bishop

Rosati, who ever prized it as a great privilege to have studied his course of dogmatic theology under him, "were amazed at the richness, solidity, and perspicuity of his arguments; and especially replete with useful and valuable knowledge were his lectures on the Holy Scriptures. But what I prized more than all else," continues the good Bishop, "was that while he enlightened our minds he inflamed our hearts, his words being so many fiery darts that pierced the inmost soul; so that, when we left class, we could repeat, with the two disciples of Emmaus: 'Were not our hearts burning within us while he spoke?'" And another of his disciples declares that: "Whenever we heard him speak on the truths of religion or the maxims of salvation, his naturally pale countenance perceptibly lighted up, more particularly when he addressed the students of the Propaganda, as if he longed to transmit to their hearts the heavenly fire which would make them fervent apostles of the infidel lands which they were destined to evangelize."

Many interesting and touching incidents are related of the effects of his burning words. At one time it was a clergyman who, carried away by the revolutionary spirit, had swerved from duty and obedience. After one of his clerical conferences this deluded man sobbed aloud and would not be comforted. At another time a number of parish priests who were making a retreat at Monte Citorio were so entranced, buried in profound thought by his eloquent discourse, that long after supper had been announced a messenger had to be dispatched to the chapel to arouse them from the deep contemplation in which they were absorbed.

As these things were noised abroad, and many rumors of wonderful conversions reached the ears of high dignitaries, the Vicar of Rome, Cardinal Della Somaglia, determined to learn for himself what there was in all this, and privately attended some of the conferences of the pious missionary. At his next audience he thus spoke to Pius VII.: "Holy Father, I have lately discovered a treasure of learning and

piety in a Priest of the Mission at Monte Citorio. His name is Felix De Andreis, and he is yet a young man. I heard him speak several times on the dignity and duties of the priesthood, and I seemed to hear a St. John Chrysostom, or a St. Bernard." Greatly pleased, the Sovereign Pontiff replied: "We must not lose sight of this young man, for it is with such as he that we must fill our episcopal sees."

It was openly said by many Prelates and Cardinals, who, like the Vicegerent of Rome, attended the conferences of Mr. De Andreis, that God had manifestly raised him up to meet the grave necessities of Italy, and Rome in particular, sorely afflicted by the evils following in the wake of the French occupation. Yet, in the inscrutable designs of Providence, his future lot was not that of a Bishop or an apostle of Rome, but that of first Superior and founder of the Lazarist community in America, whence bishops, apostles and missionaries of the New World were to be formed and sent forth. Not the master to whom young Rosati looked up—who by ability, learning, piety, and apostolical zeal was *facile princeps* among the members of the little Congregation from which so many were promoted to episcopal sees—was chosen for that high dignity; nor was he kept in Rome, where, in the opinion of his superiors and many others, his talents and piety and zeal were essential to the highest interests of the Church. God's ways are not our ways, nor can we fathom His counsels. Mr. De Andreis, the idol of his brethren and disciples, the learned Professor of the Propaganda, the eloquent preacher, the accomplished missionary priest, was sent from Rome, the worthy theatre of his talents, of his zealous apostolic labors, to the wilds of the far West, where, in a very few, short years he consummated his great work, founding the Congregation of the Mission on a solid and religious basis, planting the little mustard-seed which was to grow into a wide-spreading and fruitful tree. By word and example shaping and consolidating Catholic discipline and Christian faith, he fulfilled his mission and accomplished the mer-

ciful designs of the Almighty, so that it might be truly said of him: "*Consummatus in brevi, explevit tempora multa.*"

These designs, so mysterious and hidden from men, seem to have been revealed to the pious missionary himself, and we will doubtless all be interested, and get a better insight into the character of the saintly Mr. De Andreis, when we learn that as early as 1807, at least eight years before the arrival of Mgr. Dubourg in Rome and five before his appointment to the administration of New Orleans, Mr. De Andreis had a prophetic intimation, or a special inspiration, that he was destined for the mission of America, and he frequently said to his friends that he would end his days in America.

In a manuscript, written by him in St. Louis and found among his papers after his death, he thus opens his heart to God in sentiments of love and gratitude: "How, O my God! shall I ever worthily thank Thee for the benefits and graces bestowed upon me? Thou didst call me to the Congregation; little by little Thou didst incline my heart not only to the foreign missions in general, but to labor for the conversion of the English-speaking people; and many years before, when I was yet in Rome, Thou didst reveal to me that Mr. Rosati would accompany me, and that the English language would be necessary for us both."

Bishop Rosati relates this extraordinary incident, as follows: "At a time when our prospects in Rome looked darkest, the Sovereign Pontiff a captive in Savona, cardinals, prelates, canons, religious, all dispersed, the autocrat at the zenith of his power, his son proclaimed King of Rome, and the friends of religion almost in despair, Mr. De Andreis, undisturbed by the storm, tranquil and peaceful, awaited and foretold the triumphant return of the Pontiff. About this time he asked me, on one of our walks, in what studies I was engaged. I replied that I was preparing some sermons, and that I devoted some time every day to the study of Hebrew. 'Let Hebrew alone,' he immediately answered; 'you had

better learn English.' 'English? Of what use will English ever be to me?' 'Yes, English; learn English, for that language will one day be needful to both of us, to preach the word of God to a certain English-speaking people.' On our return home he gave me an English-Italian grammar, stating that on our walks he would examine what progress I made. He had already learned some English from a young Irish student of the Propaganda, and had translated some books into English."

Thus was Divine Providence preparing missionaries for America, when Very Rev. Mr. Dubourg, destined to fill the vacant see of New Orleans, was, as we have seen, domiciled at Monte Citorio. Struck by the earnestness, unction, and holiness displayed by the humble priest in his instructions to the crowds daily gathering around him at Monte Citorio, Mr. Dubourg thought with himself, "O that I could secure for my poor, needy Louisiana such priests as this!"

Mr. De Andreis needed little solicitation, and whilst listening to the eloquent presentation of the dearth of evangelical laborers, and the rich harvest already ripe for the reaper's sickle in far-off America, his soul was overjoyed at the prospect of now, at last, attaining the object of his desires and hopes and prayers. But, true religious as he was, he referred the whole matter to his superior. As may easily be supposed, his superiors were most unwilling to lose such a treasure, especially at that time, when their ranks had been decimated and their able members scattered by the tyrannical edicts of the revolution.

Mr. Dubourg petitioned for Mr. De Andreis and two or three more priests and some lay brothers to found a house of the Congregation and a seminary in Louisiana. Very Rev. Mr. Sicardi, Vice-General of the Congregation in Italy, respectfully but positively declined, strongly urging him to seek help for his diocese in some other community. But Mr. Dubourg was not a man to surrender readily, and hence he appealed directly to the Pope, saying: "Holy Father, without

the help of some good priests, I shall be totally unable to administer a diocese that is almost without limits, and I must resign the charge."

The Holy Father felt the full force of his words, and at once intimated to Mr. Sicardi that he desired him to accede to Bishop Dubourg's wishes, and let Mr. De Andreis and some other missionaries go with him to America. This was a crushing blow for poor Mr. Sicardi, and he sought to avert it. Bowing as a good religious must to the will and orders of the Supreme Pastor, he hastened to the Quirinal, where the Pope then resided, threw himself at his feet, gently protesting that the departure of Mr. De Andreis would work irreparable loss to the community; that, under the circumstances, his place could not be supplied in the many charges confided to the Congregation of the Mission, and especially in the important work of conferences and retreats to the clergy.

The orders were countermanded, and in the meantime the Bishop-elect of New Orleans was consecrated by Cardinal Joseph Doria, in the church of the French, on the 24th of September, 1815. Not a disinterested, but to all appearances an indifferent, spectator of the solemn religious ceremony was the good missionary on whom the worthy Bishop mainly relied to enable him to bear the manifold and weighty responsibilities which episcopal consecration imposed on him. To Cardinal Consalvi, Pius Seventh's great Secretary and wise and loyal counsellor, the newly-consecrated Prelate, with a tact which never failed him, now had recourse, and with such success that his Eminence was at once deputed to make final arrangements with the Superior of the Mission for this new mission to America, of which Mr. De Andreis was to be the head and first American Superior. Rev. Joseph Rosati, a young priest of the Mission and the favorite disciple of Mr. De Andreis, at once consented to accompany to Louisiana the master who years before had counselled him to learn the English language.

The definitive settlement and written articles of agreement between his Eminence Cardinal Consalvi, acting in the name of the Pope, and the Very Rev. Charles Dominic Sicardi, Vice-General of the Congregation of the Mission, were signed and sealed on the 27th of September, a day kept in holy memory by the children of St. Vincent as the anniversary of their holy founder's death.

On the 14th of October Mgr. Dubourg, with his little band of missionaries, chief among whom were Messrs. Felix De Andreis, Joseph Rosati and John Baptist Acquaroni, had a farewell audience with the aged Pontiff, who gave them his parting blessing from the fullness of his heart, and on the 21st of the same month they left Rome, amid the tears and blessings of many dear friends, on their mission to the New World, by way of Bordeaux, where they were to embark, and where Mgr. Dubourg was to meet them with such other recruits as he could muster through Italy and France.

As we have already dwelt, perhaps needlessly long, on this early chapter of our history, I will only say that in bidding a final adieu to Italy and Rome and Monte Citorio, though their hearts' chords were torn, their pious souls were abyssed in holy joy and thanksgiving, as they forecast the future harvest of souls to be won to Christ and His holy spouse, the Church.

After many long delays and several disappointments, by directions of the Bishop, who was himself detained in France in the interests of his diocese, the vanguard of the little army embarked in an American brig bound for Baltimore, on the 12th of June, 1816. Mr. De Andreis had been appointed Vicar-General of New Orleans, with a second patent of appointment for Mr. Rosati in case of emergency; and under the conduct and guidance of the former the expedition sailed. Its final destination was not New Orleans, as at first proposed, but St. Louis, 1,200 miles above. There it was deemed expedient to plant the first colony and await further orders from the Bishop. Besides the twelve companions of Mr. De Andreis, the little brig "Ranger" had but one other passenger,

and from the 13th of June, 1816, the Feast of Corpus Christi, when, with a favoring wind, they weighed anchor at Bordeaux, until the 26th of July, when they landed at Baltimore, the vessel was a sanctuary, "resembling," says a pious biographer of Mr. De Andreis, "the bark of Peter, in which our Lord so often entered." Mass was celebrated daily when the weather permitted; on Sundays and holidays High Mass and Vespers were sung in the solemn, old Gregorian chant familiar to those who attend service at Monte Citorio. The Divine Office was recited in common. Night and morning prayers, the Rosary, spiritual reading, Sacred Scripture, regular hours of study, silence and recreation, entered into the daily programme with a *horarium*, or order of the day, as regularly observed as in the most edifying seminary. As Mr. De Andreis had for travelling companions, besides the two missionaries, most worthy secular priests, students, lay brothers, and young postulants, all full of fervor, we may imagine how happily and profitably they all passed the long, tedious days and weeks of this protracted voyage.

The last survivor of this first missionary band, then only in deacon's orders, Rev. F. X. Dahmen, I well remember as the active and zealous pastor of St. Genevieve, when I went to the West in 1844. He shortly afterward retired to France, and died at the Mother House in Paris.

Under instructions from Bishop Dubourg, the missionaries, immediately on arriving in Baltimore, made their way to St. Mary's College, and were welcomed with the utmost cordiality by the President, the holy and learned Sulpitian, Mr. Bruté, afterward first Bishop of Vincennes, whom Mr. De Andreis styles, in one of his letters, "the most learned, humble, and affable man that I ever met." Archbishop Carroll had passed to his reward before the arrival of the missionaries, and Archbishop Leonard Neale, who had succeeded him, resided in Georgetown, but the good Sulpitians received them as angels. "Oh, how beautiful," writes Mr. De Andreis, in a letter to his Superior in Rome, "how beautiful is

Christian charity! How truly is it called Catholic! It makes no distinction of nations, language, or persons, but makes of all men one family."

A most courteous letter, granting all faculties, was received from Archbishop Neale, and another of the same character, with heartiest congratulations and kindliest welcome, soon followed from worthy Bishop Flaget, of Bardstown. He urged them to hurry on to Pittsburgh before winter set in, and come down the Ohio to Louisville, Ky., where he proposed to meet them. On the 3d of September Brother Blancka, with three companions, set out on foot to travel, with the baggage, to Pittsburgh; the others started on the 10th in a stage-coach, chartered to convey them to the same destination. We can hardly realize, in our days of easy and luxurious railroad and steamboat travel, all the hardships, dangers, and delays incident to a journey through this country in 1816, when our European wayfarers started to cross the vast continent from the Chesapeake to the Mississippi.

It would be interesting to relate some of the stirring and romantic incidents of this journey, but time will not permit. I cannot refrain from giving one incident from the journal of Mr. De Andreis: "Night overtook us in the midst of frightful precipices, rain pouring in torrents. One, at least, could not restrain his tears. The smiling picture of Rome, with its churches and the friends I had left behind, presented themselves in glowing colors, and like daggers made me experience the tortures of melancholy. But, thank God! faith and the desire of the salvation of souls soon brought back to my soul peace and serenity."

After hardships untold, delays and disappointments most aggravating, they reached Pittsburgh on the 19th of September, after a journey of nine days. Rev. Mr. O'Brien, then pastor of the congregation of Pittsburgh, numbering about three hundred souls, was absent visiting his parish, equal, says Mr. De Andreis, to ten dioceses in Italy. The Ohio was low, and the travellers had to remain until the 23d of Octo-

ber, when they embarked in a flat-boat. Rev. Mr. O'Brien, who in the meantime had returned, and his good people flocked to the shore to bid good-bye to the priests and receive the blessing of Mr. De Andreis, who, here as elsewhere, had endeared himself to priest and people.

On the 19th of November they reached Louisville, and by the advice of Bishop Flaget they resolved to tarry over winter, or until the arrival of Bishop Dubourg in Kentucky. Mr. De Andreis never tired speaking of the generous hospitality of the good Bishop of Bardstown, who provided for them all, either at his own residence in the Seminary of St. Thomas or with good Catholic families. They were not, however, disposed to eat the bread of idleness. Rev. Mr. David, Superior of the Seminary and afterward Coadjutor Bishop of Bardstown, appointed Mr. De Andreis Professor of Moral Theology in the Seminary, whilst he became their Professor of English, and Mr. De Andreis, with his little primer in hand, attended as the humblest of his scholars. Rev. Mr. Rosati became a great proficient in the language, and now realized what had been foretold him, that the English would be necessary to him in preaching the Gospel to the people. Here they made the personal acquaintance of Rev. F. Fenwick, who founded the Dominicans in Kentucky and was first Bishop of Cincinnati, and corresponded with Very Rev. F. Grassi, Superior of the Jesuits in America. Whilst engaged in missionary labor around Bardstown and teaching theology in St. Thomas', the ardent desire of Mr. De Andreis was to evangelize the poor Indians west of the Mississippi. He studied the Indian language, and was anxious to translate into it the Catechism. "I will leave Mr. Rosati in charge, and will wend my way along the Mississippi and Missouri, preaching the Gospel of Christ to those poor savages."

Thus were our missionaries engaged, learning the language and the customs of the country, when news came that Bishop Dubourg had arrived at Annapolis, September 4, 1817, with thirty additional laborers, in the "Caravane," a French

vessel put at the disposition of the prelate by Louis XVIII. At once the indefatigable pioneer Bishop of Bardstown, with Messrs. De Andreis and Rosati and Bro. Blancka, set out on horseback for St. Louis to prepare for the newly-arrived Bishop and his colony of evangelical laborers. Three hundred miles and more on horseback! Poor Mr. De Andreis was often ready to fall from his horse, but his genial spirits sustained him, and after nine days' riding, they came in sight of Kaskaskia, one of the oldest French settlements in the country, once the centre of flourishing Indian missions established by the early Jesuit missionaries. The sight of the cross gleaming from the church-spire, the sound of the Angelus bell echoing over the magnificent prairies of Illinois—sights and sounds then so rare, now, thanks to God, so common in the land, moved the pious missionaries to tears of joy and devotion. Col. Peter Menard welcomed them to his hospitable home, and the Ven. F. Olivier, who came on Sunday from Prairie du Rocher, fifteen miles distant, accompanied them across the river to St. Genevieve, another old French village, about seven miles further north on the Missouri side of the river. Rev. Henry Pratte, pastor, accompanied by a crowd of people, went out to escort the Bishop and his companions, and afterward accompanied them to St. Louis, where they arrived October 17, 1817. St. Louis! the Mecca of their hopes and wishes; the future See of one of the humble missionaries; the city where the other, after a few short years of active and successful missionary work, was to finish his course. Upper Louisiana! the land of promise, for which he had so long and ardently yearned; to reach which, in obedience to the ever adorable but mysterious behests of an overruling Providence, he had left home and friends and native land, had crossed the broad Atlantic and traversed the Western wilds amid untold privations and perils! Here Mr. De Andreis died; here his youthful disciple and companion became the first Bishop of St. Louis, though it then belonged to the diocese of Louisiana. But the St. Louis of 1817 was not the St. Louis of to-

day. Seventy years have wrought a marvellous change. Then the entire population was about four thousand souls, with no resident pastor; a small, poor, dilapidated chapel, attended about once in every three weeks from across the river; with an old, tumble-down stone presbytery adjoining the chapel, without bed or furniture of any kind. Here the Bishop and missionaries took up their residence—the inhabitants furnishing a bed for the Bishop, the missionaries sleeping in an adjoining room on buffalo robes spread on the floor. The Catholic people of St. Louis, though few in numbers and limited in their resources, were in general well disposed to build suitable accommodations for their own Bishop who was soon to honor them with his presence and all the *éclat* of his Episcopal dignity. Rev. Mr. Pratte was left in St. Louis to superintend and push forward the needed works, Mr. De Andreis took his place temporarily at St. Genevieve, and Bishop Flaget and Mr. Rosati returned to Bardstown.

On the 29th of December, of the same year, Bishop Dubourg, accompanied again by the indefatigable veteran Bishop of Bardstown, made his solemn entrance into his See at St. Genevieve, escorted by about forty of the principal inhabitants, in solemn procession, under a rich canopy amid the ringing of bells and the joyous acclamations of the entire population, and took possession by a Solemn Pontifical Mass, at which Bishop Flaget preached an appropriate and eloquent sermon. On the Feast of the Epiphany, January 6, 1818, with similar public demonstrations, he entered St. Louis, and from that date Mr. De Andreis settled down as Pastor of St. Louis and Vicar-General of Louisiana, to which, as we have seen, he had been appointed before leaving Bordeaux. "Having now to share largely in the solicitudes and responsibilities of the pastoral charge, and having so few to exercise the duties of the holy ministry, it will not be easy," he writes to Rome, "to establish our missionaries on the same footing as in Italy. Here we must be like a regiment of cavalry or flying artillery, ready at all times to run where the salvation

of souls may require our presence. For I believe," he used to say, "that the Congregation is for the Church, and not the Church for the Congregation." The missionaries recalled from Bardstown, whom he would so gladly have retained with him, he was forced to dispatch to different missions where their services were most needed.

It must be remembered that when the missionaries arrived in St. Louis, there were in Upper Louisiana—that is, in what was afterward known as Arkansas, Missouri, one-half of Illinois, and all the territory north and west of these States, which in 1826 became the diocese of St. Louis—but seven poor wooden chapels, attended by four secular priests, of whom three died shortly afterward; the fourth, the venerable Don Donatian Olivier—aged, blind, and deaf—retired to the Barrens, where, after a residence of twelve years, he died in the odor of sanctity in the year 1840.

Of the clergymen who came to America with Mr. De Andreis and Mgr. Dubourg, several, with the full consent of the good Bishop, who set apart a portion of his own house in St. Louis for their accommodation until the house of the Barrens could receive them, joined the community. They were trained in the religious life by Mr. De Andreis and employed as needed in the holy ministry. Rev. Joseph Caretti, a canon of Porto Mauritio, died on the eve of his admission. Rev. Andrew Ferrari, from the same place; Mr. F. X. Dahmen, of whom we have spoken as the last survivor of the first colony, and Mr. Joseph Tichitoli, a subdeacon, after postulating for a year, were admitted to the novitiate on the Feast of St. Francis Xavier, December 3, 1818, and on the eve of the Epiphany of the following year Rev. Mr. Cellini, a priest, and Mr. Borgna, a student, were received. "Many other excellent subjects," he writes, "from various countries, desire admission among us, but our lodging will not admit of more. Poverty is its only ornament, and fervor reigns therein to such an extent that it both confounds and delights me. According to the custom of American missionaries, who give Scripture names to all holy

places, we have named our seminary 'Gethsemane,' the Hebrew word for an *oil press*, for we hope that neither the press of tribulation nor the oil of grace will ever be wanting to us." Thus did Mr. De Andreis train the early American missionaries, and thus was he able to transmit through apostolical men the true spirit of St. Vincent de Paul.

But we find that we have undertaken too great a task in proposing to write the early history of Lazarist missions and missionaries. This would require volumes, and I must try to draw this chapter to a close, leaving it to some other time or some other pen to do justice to so interesting a theme. Though we may not dwell at length on the many missions confided to the children of St. Vincent in America, we must, even at the risk of trespassing on your patience, say a word about the foundation and development of the house of the Barrens, the first humble home of the American Lazarist missionaries, which afterward, as St. Mary's College and Seminary, became the nursery and Alma Mater of so many bishops, priests, and distinguished Catholic laymen. Hither the mortal remains of Mr. De Andreis were brought for interment; and though during life, owing to incessant and engrossing labors as parish priest and vicar-general, he had never visited the place, he was here laid to rest after death, beside the altar of St. Vincent, in a church modelled after the chapel of Monte Citorio, which he loved so tenderly. Another counterpart of this chapel, begun under the inspiration of Rev. Robert E. V. Rice, a true child of St. Vincent and a native of the Barrens, has been reproduced at the Seminary of Our Lady of Angels at Niagara, through the generous contributions of the devoted Alumni of the institution.

The Barrens—most probably so called because when the first settlers arrived it was an open prairie barren of trees, settled about the beginning of this century by a Catholic colony from Kentucky, originally from Maryland—is about eighty miles south of St. Louis and twelve from the Mississippi River. The Catholics were attended occasionally from

Florissant, above St. Louis, and from St. Genevieve, about twenty-five miles distant.

The Rev. Joseph Dunand, the last survivor, I believe, in the West of the first abortive attempt to found a Trappist colony in the United States, then residing in Florissant, no sooner heard that Bishop Dubourg had arrived with a number of missionaries than he advised those good, religious people to offer a home to the missionaries, where they could erect a seminary and begin their real work, and thus secure for themselves and their children all the spiritual advantages which would be sure to flow from the presence of good and holy priests. They were then about thirty-five families, and they offered, through a deputation sent to St. Louis, 640 acres of land to begin the foundation. The offering was accepted, and Messrs. Rosati, Acquaroni, and Brother Blancka were recalled from Kentucky and sent to take possession of their new home in Missouri, in the spring of the year 1818. They accepted hospitality from Mrs. Hayden, one of the wealthiest of the settlers, whose home became the first chapel and house of the Congregation in the Barrens. Her youngest son, John, joined the Congregation, was made first Superior of St. Joseph's Church, New Orleans, in 1858, and afterward succeeded me as Visitor of the Province of the United States, in 1868. He was an excellent missionary, whose early death was deeply lamented. Two of Mrs. Hayden's daughters embraced the religious life in the austere Society of "Daughters of Mary at the Foot of the Cross," founded by Rev. Mr. Nerinckx, and distinguished themselves as worthy and efficient Superiors of that community.

In 1820 a small log-house, about twenty-five feet by eighteen, which served as class-room, dormitory, kitchen, and workshop, was occupied by priests, seminarians, and brothers, and a log chapel, large enough to accommodate a congregation of thirty-five or forty families, was completed and blessed by Rev. Mr. Rosati, assisted by Messrs. Acquaroni, Dahmen, and Borgna. Here the missionaries were at last installed in their

own home, to the great joy of themselves and the good people of the Barrens, though it must be confessed that it was neither palatial in its dimensions nor luxuriously furnished. The rain and snow penetrated on all sides, and not unfrequently in the winter the beautiful snow whitened the dark, rough buffalo robes under which they slept. But charity and piety went hand in hand with poverty, and many amusing anecdotes of these early times have been handed down for the edification of younger generations. While Mr. Rosati could be seen on one side of the small room teaching theology to a small band of seminarians, the good brother would be engaged on the other preparing a scanty dinner for the household; Rev. Mr. Cellini, in another corner, was experimenting in the manufacture of macaroni and sausages; and, to add to the naturalness of the picture, a neighbor's cow would occasionally thrust her head into the busy apartment, in her own noisy way asking a share in the good things there dispensed.

Another tradition of these early days, related in after years by the good old missionaries, and recorded in the early annals of the Congregation, is the following: Easter Sunday they had celebrated with all possible solemnity—a High Mass, with good music and a long sermon. In the church it was a joyous Easter—a real Feast-day—but they found that their Easter dinner consisted of a dish of boiled beans and some nice fresh water. Poor Mr. Cellini, who was tired out, having besides other duties heard many confessions and performed some baptisms, could hardly restrain his feelings. Yet the chronicler affirms that as they were all blessed with good appetites the beans soon disappeared. However, in spite of their poverty, and perhaps because of their poverty, God's blessing rested on their home at the Barrens, and soon a new house and a larger church were needed. No one rejoiced more at their growth than Mr. De Andreis, who looked forward to the establishment of a permanent, regular home for his missionaries and the evangelization of the Indian tribes of the Northwest

as the two great objects of all his earthly ambition. In the summer of 1820 he writes to Mr. Rosati in this strain of exultation: "Alleluia! Deo Gratias! At length we are to commence a mission among the Indians. I am to have the happiness of accompanying the Bishop to visit these unfortunate people!" But the Master was satisfied with his good intentions, and, after a brief illness, called him home to rest from his labors. On the 15th of October, 1820, he passed to a better life, fortified with the last Sacraments and all the consolations of religion, ministered to him lovingly, though sorrowfully, by Bishop Dubourg, who, better perhaps than any one else, knew his worth and felt his loss. His death was profoundly and universally mourned, and all the inhabitants of St. Louis—Catholic and Protestant—vied with one another in testifying their sincere and respectful regards. He was generally regarded as a saint, and many rumors of extraordinary occurrences before and after his death were noised abroad among the people and generally credited. We will confine ourselves on this subject to the testimony of Bishop Dubourg, whose well-known discernment and intelligent judgment give weight to his words. Writing to Rome a few days after the death of the holy missionary, he says: "His (Mr. De Andreis') death has plunged not only the city of St. Louis, but the whole diocese in the deepest grief, for every one considered him a saint. I trust that God will glorify him by the testimony of miracles, for there exists already a very general readiness to believe them, a most beautiful star having appeared in the heavens in the middle of the day at the very moment of his funeral. A woman of advanced years in my employment was immediately and, I hope, effectually cured, after suffering many years from a fearful disease." Bishop Rosati testifies to the same and other prodigies regarded as miraculous, entering into particular details, and giving the names of most reputable and credible witnesses.

After celebrating with his entire clergy in the pro-cathedral of St. Louis the solemn funeral obsequies, the Bishop wished

all that was mortal of their dear Superior to be confided to the keeping of his confrères, and had the remains conveyed to the Seminary of the Barrens, where, as we have seen, Rev. Mr. Rosati was Superior. Many of the most distinguished citizens of St. Louis volunteered to escort the precious remains, and the procession grew as it passed through the different Catholic missions. At Cahokia the remains were taken to the church, Mass was chanted, and the funeral prayers recited. The same was done at Prairie du Rocher by the venerable Donatian Olivier, and at St. Genevieve by Rev. Henry Pratte. Here, where the deceased was so well and favorably known, a large accession of mourners joined the funeral train and accompanied it to the Barrens, twenty-five miles distant, where Rev. Mr. Rosati with all the clergy and people met the sorrowing procession, and solemnly received the precious deposit with the prescribed prayers of the liturgy, interrupted by irrepressible tears and sobs that came from a heart broken with grief at the irreparable loss of a loved Superior and dear companion. After a Solemn Mass of Requiem on the following morning, the mortal remains of the Very Rev. Felix De Andreis were laid in a temporary tomb in the recently constructed log chapel. They were subsequently removed by Bishop Rosati to a new stone sepulchre which had been built by his orders on the Gospel side of the chapel of St. Vincent in the new and beautiful church, and which, assisted by Bishop Bruté and a large concourse of clergy and people, he solemnly dedicated in September, 1837. A memorial tablet erected in the chapel of St. Vincent bears this inscription:

Hic jacet
Felix De Andreis, Congregationis Missionis in America,
Primus Superior et Fundator,
Atque Diœcesis Neo-Aurelianensis Vicarius Generalis,
Natus Demontii in Italia Subalpina Prid. Id.
Decemb. MDCCLXXVII.
Obiit Sti. Ludovici Idib. Octob. MDCCCXX.
Vir Apostolicus virtutibus, ingenio, eruditione et
eloquentia maxima conspicuus.

Ne mortuus a fratribus corpore abesset
qui vivens illis fuerat corde quam maxime conjunctus
Mortales ejus exuvias Sancto Ludovico exportatas
et in veteri cœmeterio primum tumulatas
Fratres ejus in Christo amantissimi
Episcopus Sancti Ludovici
Ceterique Congregationis Missionis Sacerdotes
Decentiorem hunc in locum transtulerunt
IX. Kal. Octob. MDCCCXXXVII.

At that altar and beside the last earthly resting-place of the holy missionary have I often lingered, offering a silent prayer that the spirit of St. Vincent and his worthy son, the pioneer Lazarist missionary, would rest on his children in the New World, especially in a spot where his memory was held in benediction, and where all the religious traditions, liturgical services, and imposing ceremonial, as well as the church architecture, recalled the chapel of Monte Citorio, so dear to his pious soul, but which he had left to plant in the Western wilderness the mustard-seed of the little Congregation of the Mission.

(To be concluded in our next.)

FATHER HENRY NOUVEL, S.J.,

THE PIONEER MISSIONARY OF LOWER MICHIGAN.

The Feast of the Immaculate Conception Celebrated in the Heart of the Peninsular State Two Hundred and Eleven Years Ago.

By Very Rev. Edward Jacker.

Relation de ce qui s'est passé de plus remarquable aux Missions des Pères de la Compagnie de Jesus en la Nouvelle France les années 1673 *à* 1679 *par le R. P. Claude Dablon, Recteur du College de Québec & Superieur des Missions de la Compagnie de Jesus en la Nouvelle France. A la Nouvelle York, De la Presse Cramoisy de Jean-Marie Shea. MDCCCLX.*

I.

INTRODUCTION.

It seems strange, but the fact admits hardly of a doubt, that no missionary, and perhaps no other white man, had set his foot on the southern peninsula of Michigan fully fifteen years after the distant "land of the sky-blue water" had been reached, or approached, by two adventurous Frenchmen;*

---

*In the winter of 1659–'60 Desgroseillez and Radisson, the first white men that entered Lake Superior, made an excursion from Keweenaw Bay to the head of the Black River, where the Tionontate Hurons then temporarily resided. (The statement that the Huron village was six days' journey from the lake, in a southwesterly direction, shows that they started from Keweenaw, then the great *rendezvous* of the Ottawas.) It was thence, undoubtedly, they set out on their much-discussed visit to the eastern Dakotas, or *Nadouéssiou*, as the French called them. This tribe then lived, according to Perrot, on both sides of the Mississippi, between the St. Croix and Minnesota Rivers. If a part of their towns, as should be presumed, were located beyond the Mississippi, Desgroseillez must have crossed that river; for he asserted that he "visited the forty towns of which that nation is composed." But the degree of credit to be accorded to this statement rests on his character for veracity, which admits of doubt. *Voyageurs*, as a rule, were always given to hyperbolical talk. The assertion of the two adventurers that five of the Dakota towns counted 5,000 warriors is an evident and gross exaggeration, whether the statement be taken severally or in the aggre-

nearly as long after the sacrifice of the new law had been offered up by a lonely priest on the shore of Lake Superior and in the forests of northern Wisconsin;* five years after that great *rendezvous* of nations in past and modern times, Green Bay, had become the centre of numerous missionary stations, in what is now Wisconsin;† nay, at a date when the

---

gate. That they saw the Dakotas—though all they said of them they might have learned from the Hurons—may be readily admitted; but to reach *their first villages* they need not have proceeded beyond the St. Croix, or not even so far. The Mandwa (French *Mantoué*, Ojibwa *Mando*), who formed part of the forty towns, were but ten days' travel from the head of Green Bay, in a northwesterly direction, probably on the Manedowish (which appears to have its Ojibwa name —*Mandowish*—from that tribe or band); or, at farthest, at the headwaters of the St. Croix, in northwestern *Wisconsin*. (See *Relations* of 1658, p. 21, Quebec edition.) Those travellers gave also an account of the *Poualak* (Ojibwa *Bwan*, pl. *Bwanag*), or western Dakotas; but the turn with which Father Lallemand introduces their account of them ("*il faut prendre congé de ces peuples, sans faire pourtant grande ceremonie, pour entrer dans les terres d'une autre Nation belliqueuse*," etc.), plainly shows that Desgroseillez himself did not pretend to have visited them. What he said about their using coal (*charbon de terre*) for fuel rests on a misunderstanding; his Huron or Ottawa informants probably told him that the Sioux of the prairies gather their fuel from the ground, meaning "buffalo-chips."

Thus Father Hennepin and his companions may, after all, have been the first white men that entered *Minnesota*.

(Compare Father Tailhan's "*Memoire, etc., par Nicolas Perrot*," pp. 88, 237, and 340; *Relations des Jesuites, Rel.* of 1660, pp. 12 and 13, Quebec edition.)

* Father René Menard, having arrived in Keweenaw Bay (Baraga Co., Mich.), October 15, 1660, said the first Mass on Lake Superior, shortly after that date, if not on the same day. About August 10, 1661, he offered up his last Mass, on the Upper Wisconsin, probably near the mouth of Copper River, a few miles above Merrill, Lincoln Co., Wis. (*Rel.* 1661, p. 3; 1663, p. 21; Perrot, p. 92. For the proofs regarding the locality, see Father Chrysostom Verwyst's "Missionary Labors of Fathers Marquette, Menard and Allouez.")

† The shores and neighborhood of Green Bay were, within the second half of the 17th century, inhabited, simultaneously or successively, by various clans of the Ottawa tribe, especially Kiskakons, Sinagaux, and Nassawakwatons; by Menomonees, Pottawattomies, Sacs, Foxes, Winnebagoes, and Tionontate Hurons; and visited by the Maskotens and other more distant clans of the Illinois, and even by the Iowas. Green Bay is the only spot where there dwelled in peace, side by side, at least for a few years, representative tribes of the three great families of the Algonkin, the Huron-Iroquois, and the Dakota. At the present day more than a dozen of different European nationalities are represented in the border counties of the bay, besides a remnant of the aboriginal

prairies of Illinois had already beheld thousands of awestruck savages gathering around a Catholic altar;* and when the coast of Hudson's Bay and the mouth of the Arkansas formed the northern and southern limits of the Jesuits' travels.†

This curious fact appears the more unaccountable, if we remember that the northern shores of Lakes Huron and Michigan—distant, at the straits, but a few miles from Lower Michigan—had for more than thirty years formed the travelling route of traders and missionaries;‡ and that for nearly five years previous to the period in question a most important mission—that of St. Ignatius—had been in successful operation on the very point of land which brings the upper peninsula into such close proximity with the lower.§

---

population, numbering about 3,000, and consisting of Menomonees, Mohegans, and Iroquois (Oneidas).

The Green Bay mission was opened December 3, 1669, by Father Allouez, in a motley town of Sacs, Pottawattomies, Foxes, and Winnebagoes, situated about a day's journey north of the mouth of Fox River, on the west shore. About two years later a spot on the river, two leagues above the mouth, was chosen for a central station and for the erection of a large church. (*Rel.* 1670, p. 94; 1672, p. 37; 1673–'79, p. 79. Compare also Verwyst, "Missionary Labors.")

* On Holy Thursday, April 11, 1675, and on the following Easter Sunday, Father Marquette celebrated Mass in the Kaskaskia mission, on the Illinois, in the presence of thousands of Indians. (*Rel.* 1673–'79, p. 103.)

† The shore of Hudson's Bay was reached after several unsuccessful attempts by Father Charles Albanel June 28, 1672. The date of Marquette's arrival at the mouth of the Arkansas is July 15, 1673. (*Rel.* 1672, p. 50. Shea, "Discovery and Exploration of the Mississippi Valley," pp. 47–50.)

‡ Some time before 1640, most probably in 1634, John Nicolet, the pioneer by excellence of the West, passed through the Straits of Mackinac on his way to Green Bay. In 1654 two young Frenchmen accompanied a party of Ottawas and Hurons to the same place. About 1665 Nicolas Perrot, the author of the *Memoire*, entered Lake Michigan. He may have been one of the six Frenchmen whom Father Allouez met at Green Bay in 1669. This missionary himself passed the Straits at least five times before the year 1675; Dablon and Nouvel twice; André and Marquette at least once. (*Rel.* 1640, p. 36; 1643, p. 3; 1654, p. 9; 1670, pp. 92, 94, 101; 1672, p. 37, etc. Perrot, p. 258.)

§ Already in the winter of 1670-'71, Father Dablon, then Superior of the Ottawa Mission and residing at Saut Ste. Marie, had built, or caused to be built, a temporary chapel on Point St. Ignace, opposite the Island of Mackinac, and less than four miles distant from the north shore of Lower Michigan. Father Marquette, who arrived with the Hurons in the summer of 1671, was the first resident missionary. (*Rel.* 1671, pp. 25, 37; 1672, p. 36.)

The puzzle, however, is easily solved by pointing to the one great fact which plays such an important part in most other questions bearing on the fate of Canada and its dependencies under French rule—the implacable hostility of the Iroquois against the Algonkin allies of France; for two of its consequences were the insecurity of the southern lake route and the complete depopulation of Lower Michigan. No resident tribe, roving through its woods and to be reclaimed from paganism, invited the missionary; no prospect of gain attracted the trader; and the advantage of the lower lakes as an easy thoroughfare to the West was far outweighed by the dangers of the passage.

No missionary, then, up to 1675, had entered the southern peninsula of Michigan;* and the first who set foot on its

* Up to 1672, when the publication of the Jesuit's *Relations* ceased, these admirable records contain such complete and accurate information on the Fathers' movements in the so-called Ottawa Mission, that their passing over in silence any missionary excursion to a region hitherto unknown cannot be presumed. All we find mentioned in regard to the southern peninsula of Michigan before that date is the statement that up to the year 1648 the southern, *i. e.*, the Michigan shore of Lake Huron, was inhabited by the following tribes: Ouachaskesouek (*Wazhashkôsag*, those of the muskrat clan), Nigououichirinik (*Negawishininiwag*, men of the sandy shore), Outaouasinagouk (*Otawag Zhinagog*, the rattle-snake clan of Ottawas), Kichkagoueiak (*Kishkagoyag*, those of the short-tailed bear clan), and Outaouak (*Otawag*, Ottawas); twenty years later, that "the main land, which is two and a half leagues from the island [Mackinac], had been the residence of the three tribes now in Green Bay," *i. e.*, Pottawattomies, Sacs, and the Nassawakwatt or Fork clan of Ottawas ("*ceux de la Fourche*"); and again, that "those southern lands in the neighborhood of Missilimakinac" were the former home of the Pottawattomies and Sacs and other tribes since chased from thence by the Iroquois. (*Rel.* 1648, p. 62; 1671, pp. 25, 37.) The last passage referred to reads in the text: "*Les trois Nations qui sont à present dans la Baye des Puants, comme étrangers, residoient à la terre ferme au milieu de cette Isle.*" This gives no sense, and every translator has been puzzled with "the main land in the middle of the island." Read *à 2 et mi-lieue*,—two and a half leagues, or seven and a half miles from the island, and you have the true distance; or, *à une lieue*, one league,—the distance from Mackinac Island to Bois Blanc Island,—which the Fathers believed to be a part of the main land, if we may judge from their map. This latter circumstance also goes far to show that up to 1671 none of them or their French companions had seen the so-called south channel, which they could not have failed to do if they had crossed the Strait.

The *Relation* of 1672–'73, happily preserved in MS., and first published in 1860 by

shore did so only to find on it his solitary grave. In the spring of that year Father Marquette, having opened the mission of the Illinois, but now worn by sufferings and hardships, coasted along the eastern shore of Lake Michigan, and, on the 19th of May, breathed forth his pure soul near the mouth of the river since called after his name. Thus the future Peninsular State became, like that of Wisconsin, hallowed ground by the lonely death of an apostle.*

But in the autumn of that very year Father Marquette's creation, the mission of St. Ignatius, sent forth the priest who, by a winter's labors in the heart of the peninsula, inaugurated the mission of Lower Michigan, and, as his saintly

---

Dr. J. G. Shea, is equally full in its accounts of the Ottawa missionaries' travels, but contains no allusion to an excursion into the lower peninsula. The *Relations* of the following years (1673–'79, published by the same) have come down to us in the form of an abridgment or a compilation of select pieces; but, facts of much less importance being embodied, it is in nowise probable that the opening of an entirely new mission field before 1675 should have been omitted.

The map which accompanies Father Marquette's journal (of the discovery of the Mississippi, 1673) gives the contour of the lower peninsula in *dotted* lines—a mark, as the Father himself observes, of its having been drawn from Indian accounts. Accordingly, up to 1674, in the summer of which year he forwarded that map from Green Bay, no Jesuit—at least no one with whom Marquette had communication—had explored any part of Lower Michigan. On the earlier maps (of 1671 and 1672), it is true, a considerable part of that peninsula appears traced in full lines; but the peculiar appearance of the contours—more undulatory than denticulated,—and, still more, the very great inaccuracy of that section, as compared with other parts of the map, plainly show that it is not drawn from actual observation.

Moreover, in the narrative of Father Marquette's last journey, it is expressly stated that the western shore of the peninsula (then as now in common parlance at Mackinac called the south shore) was a still unknown route. (*Rel.* 1673–'79, p. 105.)

As to the northern and eastern coasts, the very journal here translated furnishes the evidence that up to the late autumn of 1675 they were *terra incognita* to the Jesuits.

The Sulpitians Dollier and Galinée, who passed through the Detroit and St. Clair Rivers in the spring of 1671, may have touched the Michigan shore and followed it for some distance for the sake of shelter from westerly winds, but from the outlet of Lake Huron, their route was along the Canadian shore.

* There is a remarkable parallelism in the deaths of the pioneer missionaries Menard and Marquette; both ending their lives, as they had wished and prayed for, like St. Francis Xavier, on a mission journey, far from their brethren, and in total, or almost total, abandonment and want of human consolation.

predecessor had done with that of the Illinois, placed it under the protection of Mary conceived without sin. That happy pioneer was Father Henry Nouvel, for the last four years Superior of the Ottawa missions, and residing at the time in question in St. Ignace of Michilimakinac.

The description of Father Nouvel's journey to, and three months' sojourn in, Lower Michigan, never before given to English readers, will be the subject matter of the following pages, in the form of a literal translation of his own journal, with such explanatory notes as the text shall seem to require.*

II.

THE JOURNAL.

(Introduction by Father Dablon, S.J., the Compiler of the *Relations* of 1673–'79.)

"Some of the Lake Huron Indians, among others the *Amikoues*—that is, those of the Beaver Clan †—having con-

* Father Henry Nouvel arrived in Canada August 4, 1662. After laboring among the gentle Papinachois and other Algonkin clans between Tadoussac and Three Rivers, amidst ample opportunities to become inured to toil and hardship, he succeeded, in 1671, Father Dablon in the Superiorship of the Ottawa missions. He was first stationed at Saut Ste. Marie, and thence made excursions to the Indians in the northern part of Lake Huron. He also visited the Green Bay Mission. Some time after Father Marquette's departure he took up his residence in St. Ignace of Michilimakinac. He remained on the Ottawa mission until about 1704.

This missionary deserves to be much better known than he has been to the general public. It is to him, undoubtedly, we owe the beautiful narrative of Father Marquette's last days, death, and twofold burial. But this is not his only merit. His letters and journals show him to have been a most hardy and indefatigable traveller—not merely zealous, like all his brethren, but actually glowing with enthusiasm for the apostolic vocation, and, even in such goodly company, a man of more than average capacity. He combined stern resolution and the greatest intrepidity with a remarkable sweetness of disposition and depth of feeling. For his Indians he bore the love of a mother, but also knew how to make them feel a master's authority. One of his striking traits was the keen sense he had for the beautiful in nature; another, his fondness for spending the winter in the woods with Indian hunting parties. His journals are written with great apparent ease and with the dispatch of the man of action, hence some occasional looseness in the construction. There is no sort of mannerism in his style, still it is easily recognized by the peculiar grace of its unadorned simplicity.

† To keep our way, from the very outset, clear of all misty notions, let us see who the Amikoues were, and where they resided.

According to their own belief, the Beaver People (*Amikoniniwag*) were the

cluded to go a-hunting toward Lake Erie,* in 1676, greatly desired to have a missionary with them. Let us see, in the following article, what Father Henry Nouvel, the Superior

---

offspring of the Great Beaver, or beaver by excellence, who, after constructing a number of dams and sluices (still recognizable in the rapids and portages along the system of lakes and rivers that formed the upper Algonkins' travelling route from Lake Huron to the Ottawa River), lay down to rest, and died on the shore of a beautiful lake of his own making, where his tomb is still seen in the shape of a mountain resembling a colossal beaver. Out of that spirit animal's body the Beaver People sprung; or, in plain English—if it be permitted to thus interpret the legend—the tribe received its name from the beaver-shaped mountain in the neighborhood of the Grand Calumet Portage, where their ancestors had, at a remote period, been dwelling. (Perrot, p. 204). (The naming of tribes or clans from their topographical position is of frequent occurrence; *e. g.*, Sacs, *Osagig*, those at the mouth; Foxes, *Odagamig*, those living at the opposite shore; Algonkins, *Odishkwagamig*, dwellers on the last lake; Menomonees, *Omanominig*, those living in the wild rice region; Winnebagoes, *Winibigog*, men of the muddy water, etc.)

In 1636, when the name of the Amikoues first appears in the *Relations*, they were living at three days' journey from the Huron Mission, on Georgian Bay. Four years later we find their position still more accurately defined, as being on the shore of Lake Huron, between the *Atchiligouan* (now forgotten) and the *Oumisagai* (*Mishisagi*, so called from the "big-mouthed river," now Mississaga), opposite the great island of the *Outaouan* (*Otawaminiss*, or *Manitowaning*, now Manitoulin). The Beaver Indians' home, then, was about the centre of the coast line between the French River and the Mississaga, north of Manitoulin Island, by way of which Father Nouvel visited them in 1671. Hence, they are also invariably mentioned in conjunction with the neighboring clans—the Nikikoues (*Nigigwag*, those of the otter clan); the Missisagué, and the Sauteurs (properly Sauteux, the translation of *Bawitigowininiwag*, or *Bawiting-dazhi-ininiwag*, men of the rapids). With these they went on their flight before the Iroquois (about 1651), first to the north of Lake Superior, and then to Keweenaw. The holy example and the preaching of Father Menard at that place (1660–'61) could not but have left some impression on their minds; and when the Fathers of Saut Ste. Marie began to visit them, after their return to Lake Huron, the missionaries' labor was rewarded by the most gratifying results. Father Nouvel was one of their first missionaries. In the winter of 1671–'72 they formed the chief object of his pastoral solicitude. Of other Fathers that labored among them, André, and some years later, Bailloquet, are mentioned. (*Rel.* 1636, p. 92; 1640, p. 34; 1671, p. 32; 1672, p. 32; 1672–'73, p. 140. Perrot, pp. 85 and 97, where Kiouconan must be read for Kionconan.)

The Beaver Indians have disappeared as a distinct clan, like the Nikikoues, Kiskakons, Sinagaux, Noquets, and a host of other bands, so frequently mentioned by the French writers of the 17th century, and termed by them "nations." All these organizations were broken up in the course of their wander-

---

* Father Dablon's remark that the Beavers went toward Lake Erie (*vers le Lac*

of the Ottawa Missions, has done to please them, and what he wrote me about it."

III.

(From St. Ignace to Thunder Bay, Lake Huron.)

"Journal of the Wintering of Father Henry Nouvel, in the former country of the Sacs,* dated the first of January, 1676:

"Having asked our Lord for one New Year's gift, by entreating Him to apply the merits of His blood and His most adorable name † to ourselves, as well as to all our missions, I

---

ings and during the wars of the last century; and while other coalitions were formed, the general names of Ojibwa, or *Sauteux*, and Ottawa, or *Courtes Oreilles*, prevailed for the designation of the two great branches of Lake Superior, Lake Michigan, and Lake Huron Algonkins, held asunder by clearly distinguished (though, in some localities, intermingling) dialects of the mother tongue. The Amikoues are claimed by the Ojibwa as one of their ancient clans. The bulk of them, forming part of the Mississaga Confederation, probably removed to lands in Upper Canada, given to them by their Iroquois confederates. Some of their descendants, however, may be found in Michigan, Wisconsin, and Minnesota; for so complete is the dismemberment of some of the ancient clans that nearly-related families are sometimes met with at very distant points—*e. g.*, on the Georgian Bay of Lake Huron, on Green Bay, at the headwaters of the Mississippi, on the Red River of the North, and in the Turtle Mountains of Dakota.

Erié) very naturally misled those writers, who made them winter *near* that lake. (See J. G. Shea, "History of the Catholic Missions," p. 370.) They went in the direction of Lake Erie, but their journey, as we shall see, fell far short of bringing them into the immediate neighborhood of this lake; and, in its latter part, it took even a different direction.

The statement that they went a-hunting in 1676 refers to the winter months of that year; they set out in the autumn of 1675.

* Saki, Sakis, Ousaki, Ousakiouek (Ojibwa, *Osagi;* plur., *Osagig*) are the forms in which the name of the Sac, or Sauk, tribe appears in the *Relations*. Indian tradition points to the Saginaw River and its northern confluents as the ancient home of this tribe. The name of the river (French, *Saguinan*, or *Saquinam*, from the Indian *Osaginang*, "in the country of the Sacs") confirms the tradition. The *Relations*, too, designate the lower peninsula of Michigan as the former home of the tribe. (See *supra*, I., note §, page 260.)

† The missionary alludes to the mysteries of the Feast of the Circumcision,—the shedding of blood and the naming of the Infant Saviour.

profit of such moments as I may snatch from my winter's work to give your Reverence an account of the mission God has deigned to entrust me with this winter.

"The people of the Amikoue, or Beaver Clan, while passing before our house of St. Ignace, informed me that they were all going to spend the winter together, in the direction of Lake Erie, and asked me for a missionary to accompany them. I declared my readiness to follow them myself, whithersoever they would go. They took the lead, and I started about the eighth of November with two Frenchmen, without any other guide but the chart which I had drawn according to their statements. We navigated for eight days, alternately in an easterly and southeasterly direction, almost invariably along very poor land, without rivers and fine woods, where you see nothing but small pines and other poor timber, which covers the whole country.*

"After ten days' navigation I met a lodge of certain Indians called Oupenengous,† married with Algonkin women,

* Starting from St. Ignace on a coasting tour in an easterly direction, Father Nouvel had the choice between the south shore of the upper and the north shore of the lower peninsula. It is evident that he did not follow the first route, for that would have brought him to the summer grounds of the Amikoués; that is, to the very point from which they started; besides, it was too well known to call for a description; neither does the general run of that shore line answer the particulars of the first week's travel, much less those of the remaining part of the journey. On the other hand, the north shore, and—further on—the east shore of the lower peninsula tallies with every detail of the journal. The circumstance that the travellers passed no large river is easily accounted for by assuming that, instead of immediately crossing over to Lower Michigan, they followed the island route (touching at Mackinac, Round Island, and Bois Blanc Island), and, consequently, reached the lower peninsula at a point *beyond* the Cheboygan River—or, otherwise, crossing from point to point before its mouth, the river may have escaped their notice.

The end of the eastern and southeastern course is Flat Rock Point, at the entrance into Thunder Bay, about 112 miles from St. Ignace. This is rather little for about eight days' journey, being hardly one-half of what could have been accomplished in favorable weather. But this circumstance proves no more than that the month of November played its ordinary tricks—keeping our travellers wind-bound for days in succession. Squalls of rain and sleet, or even regular snow-storms—nothing unusual at that season—in all probability prevented a more rapid progress.

† The Oupenengous are nowhere else mentioned in the *Relations*, unless the

whom I had before seen at Tadoussac and Sillery. These women being Christians and their children baptized, they expressed great joy at thus unexpectedly meeting with a missionary, whom they had once seen at a distance of more than 400 leagues thence; nor did I feel less happy rendering them all the services of my ministry." *

Ouperigoueouaouakhi are the same tribe. In the dialects of the upper Algonkins the form of the latter name might indeed be *Openingwewag*. But the Ouperigoueuaouakhi (to the northwest of Tadoussac, *Rel.* 1635, p. 18) were Algonkins, while the Oupenengous, as shall be shown, belonged to the Huron-Iroquois family. Schoolcraft, it is true, mentions the O-bah-ne-go, or Obunegos, in connection with the Shawanoes, Ottawas, and Pottawattomies, as one of the oldest and most highly regarded Algonkin tribes, without, however, being able to locate them; but his knowledge in such matters was exceedingly defective and his judgment worse. Another statement of his may be nearer the truth—*i. e.*, that, according to Indian testimony, some bands of Obunegos were still living on the Thames, in Upper Canada ("Archives of Aboriginal Knowledge," v., pp. 192, 196). Our Indians (Ojibwa) speak of the *Obanango* (of the Wild Turkey totem), some of whom, they say, are now residing in Wisconsin,—perhaps on the Oneida reservation near Green Bay.

The circumstance that Father Nouvel rendered his services only to the women of the Oupenengous goes far to show that their husbands were not of Algonkin speech; for, though unbaptized, as they appear to have been, he would not have failed to instruct them had he been able to converse with them in their own language.

* The spot where the meeting with the Oupenengous and their Algonkin women took place would seem to have been on the southern shore of Thunder Bay, perhaps near the mouth of a river of ill-sounding name, but the most eligible camping-ground in the neighborhood, and a favorite resort of the Indians from immemorial times,—the Devil River (*Rivière au Diable*, *Manitowisibi;* also *Assinikasibi*, "stony river," whence the name of Ossinike, Alpena 60). A clan of Ottawas resided there before the general flight of the upper Algonkins in 1650 and 1651 (Perrot, p. 80). Bone-pits discovered in the neighborhood and containing skulls artificially perforated at the top favor the presumption of a preceding occupation by some tribe of different habits.

Some point on the south shore of Thunder Bay, then, was the spot where (apart from Father Marquette's pastoral care for his two companions) the first missionary work was performed, in what is now the diocese of Grand Rapids; and, as Father Nouvel rendered those Christian women *all* the services of his ministry, it may be presumed that he also offered up the Holy Sacrifice.

The journey around the shore of the Bay was again slow; two days (the ninth and tenth of the journey) being consumed with some twenty miles' coasting.

IV.

(From Thunder Bay to Saginaw Bay.)

"We started all together on the following day, and, going south, we found quite a different country;* an abundance of large oaks, maples, and other excellent timber, even fine apple-trees, where the *Hurons* † and the Algonkin women did not neglect to gather a good provision.

"On the twelfth day of the journey, having changed our course to the southwest, we came to marshy grounds,‡ where we had much difficulty in finding a proper place for camping. We fared so badly there, that, pressed as we were at the same time by the bad weather, we broke up camp on the following morning to throw ourselves into the recess of a bay, where we were none the better. I had, however, the consolation to find there another cabin of Oupenengous married with Nipissing women, whom I was thus enabled to instruct.§

---

* At South Point, or North-West Cape, seven miles from the mouth of Devil River, the shore takes a southerly direction, and about twelve miles from that cape the character of the soil and timber begins to change.

† The Hurons—here mentioned for the first time as forming part of the travelling company—can be no others but the Oupenengo husbands of the Algonkin women. They may have been of the number of those who in 1649 took refuge among the Attiouandaronk, or Neutral Nation—if not of the latter tribe itself.

‡ The shore turns to the southwest at Au Sable Point, about forty miles from North-West Cape; and, about twenty miles further (ten miles south of Tawas City), the low, swampy grounds begin, which border almost the whole of Saginaw Bay. Provided our supposition regarding the locality of the Oupenengos' camping-ground on Thunder Bay is correct, the weather on the eleventh and twelfth days of the journey must have been exceptionally favorable if the party reached that neighborhood. It is, however, possible that the Father met those Indians beyond Thunder Bay, and, consequently, was travelling south already on the tenth day of the journey, though he mentions the circumstance on the eleventh only.

§ The Nipissings, thus called from Lake Nipissing (*Kitchi-Nibishing*, "at the big lake"), were one of the Algonkin clans dispersed by the onslaught of the Iroquois in 1650. Some took refuge in the French settlements on the St. Lawrence; others went to the north shore of Lake Superior, and as far as Lake

"On the following morning, having started in very foggy weather, we threw ourselves into a bay,* where rain and thunder held us fast a whole day; but in the succeeding night a northwest wind chilled the air to such a degree, that, the whole bay having frozen over, we remained, as it were, in prison for six days, without any hope of being able to proceed, until, having addressed ourselves to the Holy Virgin Immaculate, through the mediation of St. Ignatius and St. Francis Xavier, she inspired us with the thought of transporting our canoes and all our baggage to a little island † which was quite near, and there, breaking the ice before us, we happily embarked."

Nepegon (*Animibigong*, "at the dog lake"), where Father Allouez visited them in 1667. Many, if not most, of them were Christians.

The locality where this meeting took place may have been between White Stone Point and Sand (or Lookout) Point.

* The cove near the mouth of Au Grès River would seem to answer all the requirements of the case.

† On every map consulted, except one (Page's, of 1879), the only islands near the northern and western shores of Saginaw Bay are the two Charity Isles, the distance from the nearest point to either of them being at least six miles. There is a bare possibility that some low island, in greater proximity to the shore, has been washed away within the last two hundred years, an occurrence that happens on the great lakes from time to time. According to the charts of the "Lake and Coast Survey," the lake bottom rises to within two feet of the water surface, at half a mile from the shore, about eight miles west of Pointe Au Grès, and it is by no means impossible that, two hundred years ago, a low, long island lay there, opposite the shore. In that case, it would have been but natural that the shallow water inside froze over more solidly than the deeper and more agitated water beyond the island. This assumption would remove some difficulties in explaining the course taken by the party, after leaving the island; but, on the other hand, if the island was so near, the expedient resorted to, after six days' waiting, would seem to have offered itself so naturally that there was little need of waiting for heavenly inspiration. It will, then, after all, be best to assume the little Charity Isle to have been the island in question. Then, the transportation of the baggage and canoes—hardly less than a day's work—over the thin ice, liable to be broken at any hour by winds or swells from the open lake, was indeed a bold undertaking.

Readers acquainted with the features of the shore between Point Lookout and Pine River may be able to give a more satisfactory solution.

V.

(From the Saginaw Bay to the headwaters of the Chippewa River.)

"On the following day, which was the first of December, we left the lake in order to enter a fine river, where traveling is much more pleasant.* The winter, which was fast approach-

* The "fine river" which, first of all streams in lower Michigan, bore on its water an envoy of the Saviour, is the Saginaw, beyond the shade of a doubt. Neither the position of the mouth, nor the course of any other river that empties into Lake Huron, tallies with either the preceding or the subsequent details of the journal.

If the island from which the party started was Little Charity Island—about 36 miles from the mouth of the Saginaw, or from any point on the shore within 12 miles on either side—the journey of the preceding day (Nov. 30th) was long and extremely dangerous, following, as they must have been, the edge of the ice, far out in the bay. A high wind, breaking up the ice, or driving them against it, would have been almost certain destruction. A somewhat less dangerous course would have been to cross over to Sand Point, and follow the southern shore. But this journey—not far from 80 miles by the shortest route, along the islands—could not have been accomplished in the time specified.

If, on the contrary, the island in question was nearer the shore, say in Wigwam Bay, between Point Au Grès and the mouth of Pine River, the party would probably have struck the shore near the latter point, and 20 miles coasting along the west shore would have brought them within a few miles of the Saginaw, in the evening of November 1st. In that case, the camping grounds of the thirteenth and fourteenth days of the journey should be located differently from what has been done in the notes of the preceding section.

Meeting here, for the first time, with a *definite* date, we may stop to calculate the precise day of Father Nouvel's departure from St. Ignace, which he says was *about* November 8th. The account (under the supposition that one of the Charity Isles was the island in question) stands as follows:

8 days coasting in an easterly and southeasterly direction (from St. Ignace to Thunder Bay)	Nov. 9th–16th (incl.)
2 days in a direction not specified (around the shore of Thunder Bay and perhaps beyond it)	Nov. 17th and 18th.
2 days south and southwest (probably to the marshes north of White Stone Point)	Nov. 19th and 20th.
1 day to (and in) the "recess of a bay" (perhaps between White Stone Point and Sand Point)	Nov. 21st.
1 day to (and on) another bay (between Sand Point and Point Au Grès)	Nov. 22d.
6 days' stay on the same bay (perhaps at the mouth of the Au Grès River)	Nov. 23d–28th.
1 day transporting canoes and baggage to Little Charity Island	Nov. 29th.
2 days (*i. e.*, one day and part of another) from the Island to the mouth of the Saginaw River)	Nov. 30th–Dec. 1st.
23 days.	

ing, compelled us to make haste, and pushing on with all our might, we missed a branch of the river which we should have entered in order to pursue our journey; this obliged us to retrace our steps and pass the night in the camp we had started from. But it happened thus by a stroke of divine providence, in order that we might be able to celebrate the feast of St. Francis Xavier in goodly company, for we met at that spot several Christian Hurons, who assisted at the holy sacrifice of mass." *

Under the supposition that the crossing was effected to an island in Wigwam Bay, the bay reached on November 21st should be located between Sand Point and Point Au Grès; the next night's quarters near the mouth of Rifle River, or in one of the coves farther west; and the day consumed in crossing over to the island would fall out, making November 10th the date of departure. It is by no means impossible, though, that Father Nouvel omitted to record one night's camping between Thunder Bay and Saginaw Bay.

* The branch of the Saginaw which the party unwittingly passed was undoubtedly the Tittabawassee. None of the other head streams of the Saginaw answers the requirements of the case, as will be seen in the sequel. Persons acquainted with the features of that neighborhood assert that, even in daytime, it is easy to pass the mouth of the Tittabawassee without perceiving it; and it was probably late in the evening when Father Nouvel reached that spot. Very likely, however, he did not proceed, on that day, beyond the mouth of the Cass River; for this is the stream that leads to the ancient hunting grounds of the Hurons, and the individuals of that tribe whom he met there on the following evening, very likely were hunters on their way thither. (The Indian name of the Cass is *Nadowesibi*, Huron River; and Huron County, where its north fork takes its rise, may also have been thus named on account of this tribe's claim to that section of lower Michigan.)

On December 2d, the party mistaking the Shiawassee for the branch to the right, marked on Father Nouvel's chart, followed that stream until about noon, when its continued southerly direction, and perhaps also its extremely tortuous course, convinced them of their error. (The distinctive features of the Shiawassee and Tittabawassee are so striking that the Indians named them accordingly, "the straight river," *Titibawesse*, and "the crooked river," *Azhaowesse;* or, as the terms may also be explained, "the river that runs parallel with the lake shore," and "the river that turns in an opposite direction." Father Nouvel's informants could hardly have failed to depict the former as a very straight river, flowing from north to south; and his Oupenengo companions were undoubtedly also somewhat acquainted with the characteristics of those streams.) The second half of the day was consumed in rowing back to the preceding night's camp, on or near the mouth of Cass River. There, then, or at any event, somewhere between Saginaw City and the junction of the Flint and Shiawassee, the holy sacrifice was offered up for the first time in the interior of lower Michigan, Dec. 3d, 1675.

"On the following day * I came to the camp, which the Indians, whom I sought, and with whom I was to spend the winter, had left not long before. There I saw the traces of their good hunting, the skins and offal of the bears, deer and wild turkeys they had killed; of the pike and other fish they had caught. This gave joy to our folks; but I felt very sad upon seeing a large dog suspended at the top of a painted pole—a sacrifice they had offered to the sun. We turned the whole thing over, broke the pole, and threw the dog into the river, together with the skin of an uncommonly large and hideous bear's head, which had also been offered up. After that, we went on our knees to ask pardon of God, and to pray for those poor Indians, who, not as yet being Christians, consider the sun as a divine being to whom they address themselves in their necessities.†

"On the 4th of December we came to a place where the river divides into two branches.‡ This is properly the country of the Sacs, very advantageous for the chase.§ There are all sorts of beasts there—stags, deer, bears, raccoons and other game. Wild fowl abound. You see there large groves of

---

* The words "on the following day," which at first sight would seem to refer to Dec. 4th, must be understood as if they immediately followed the account of the journey of Dec. 2d. This is evident from the next date (Dec. 4th), given in the journal. It was after the celebration of Mass, early on Dec. 3d, the party entered the Tittabawassee, and proceeded, on that day, probably to within a few miles of its first bifurcation, near Midland (some twenty miles above its mouth).

† Sacrifices of dogs are still frequent among the Pagan Indians. They are often mentioned in the *Relations*. (*Rel.* 1667, pp. 12 and 14. See also Perrot, pp. 20, 177, 339. The Pagan Mongols offered *horses* to the sun. The *dog* was the Indian's horse).

‡ The Tittabawassee is the only tributary, or head stream, of the Saginaw that divides into what may be properly called branches (*i. e.*, streams of about equal size), at a sufficient distance from the mouth of the Cass to account for the length of the journey, as described in the journal.

§ The expulsion of the Sacs by the Iroquois, and their migration from the Tittabawassee to the neighborhood of Green Bay took place some time before the general flight of the upper Algonquins, in 1650. The game had then been allowed to increase for a number of years. It was not before 1670 (when the Algonkins began to return to the north shore of Lake Huron) that any of their clans could have made hunting excursions to lower Michigan.

wild apple-trees, and very tall walnut-trees, whose fruits are larger than those of France. They are of a longish shape, and like middle-sized oranges.

"On the shore of this river we saw certain trees of uncommon beauty. They are taller and larger than oaks, quite bushy, and have a scaly bark. As the leaves were all fallen, we have seen only the fruit they bear. These are quite round, and hang to the branches by slender stems of a finger's length." *

"Pursuing our journey on one of the branches of the river, without meeting either falls or rapids,† we arrived at last, on the 7th of December—the eve of the Immaculate Conception of the Blessed Virgin—at the place where we were to spend the winter.‡ There I found the Indians, who, having waited for me with impatience, now welcomed me with great joy."

---

* From the circumstance that Father Nouvel did not see the leaves of the shagbark hickory (*Carya alba*, the tree described in the text), it may be concluded that the ground was, at that stage of his voyage, already covered with snow.

† The branch on which the party pursued their journey was the Chippewa River. It could not have been the main stream of the Tittabawassee. For, in the first place, four days' travel on this watercourse would have brought them to grounds which they could have reached in a few days by way of the Rifle River, the mouth of which they either passed nearly two weeks before, or to which they could have transported their canoes on the ice, after the freezing over of the bay, where they were detained for six days. Besides, the pineries on the upper Tittabawassee were not inviting as a hunting-ground, especially as compared with the forests on the headwaters of the Chippewa. Moreover, the canoe navigation on the latter is exactly as Father Nouvel describes it, remarkably easy and free from the usual obstructions in the form of falls, rapids, rocks, etc. Lastly, the very name of the Chippewa would make us look upon it as the river in question, for it is thus called because (probably since about 1671) it was the route of the Ojibwa tribe (of which the Amikoues formed part) to their winter hunting-grounds in lower Michigan. (Some old men of the tribe on the north shore of Lake Huron, who in early youth made that journey, speak yet with delight of the navigation on the Chippewa and the grandeur of its forests almost in the terms of Father Nouvel's journal; a part of the tribe made that neighborhood their home, sold their claim to the Government, and, finally, having accepted land in severalty, *and in fee-simple*, lost it all and were reduced to beggary).

‡ Three or four days' travel (from the forenoon of Dec. 4th to the afternoon of

VI.

(Pastoral labors, excursion, and return.)

"Our cabin was soon built, and the chapel likewise. Three logs of a large oak formed the foundation on which the latter was raised in the form of a bower.* The floor, the walls, and the vault were only of bark; but within it, our Lord was pleased to be honored throughout the winter, perhaps more than in the sumptuous edifices of Europe. On the very evening of my arrival, I went into every cabin to prepare the Indians for the feast of the following day, and to begin our mission under the favorable auspices of the Glorious Virgin.

"I am unable to describe the consolation I felt on the morrow in celebrating our adorable mysteries in our chapel, on a spot so far off, in the midst of these great woods, and there administering the Sacraments to such as were worthy of them.† O, vocation for these dear missions, how precious

---

Dec. 7th) may have brought the party well-nigh up into the western part of Isabella County (the neighborhood of Bloomfield or Sherman City), if not still nearer to the headwaters of the river, in the northwest corner of Mecosta County.

There, then, in the centre of the peninsula, the first humble edifice was raised for the worship of God, and consecrated by the preaching of the Gospel and by the holy sacrifice; being most befittingly built by the owners of the soil, and occupied by a member of that society which was first, in time and zeal, to carry the tidings of salvation to the Indians in the northern part of our country.

* The chapel was built in the usual bower shape, like an inverted cradle, on three sills, the fourth being dispensed with for the sake of easier access; the whole front probably serving as door, and being covered, after the Indian fashion, with the skins of bears or other large animals. The light entered through an opening in the roof, which also served for the escape of the smoke, if the commodity of a fire was considered necessary.

† A modern Ottawa and Ojibwa missionary, who never read Father Nouvel's journal, comments with almost the identical words on the building of a bark chapel by Indian hands, in the wilderness of upper Michigan. The reader will find the coincidences striking enough to excuse the insertion in these notes of a lengthy extract from a letter dated July 1st, 1832, and addressed to the Leopoldine Society in Vienna, by the late Bishop Baraga, then missionary at Arbre Croche

art thou! Among thy pains and fatigues, what treasures dost thou conceal! Oh, what a good reason had the late Father Marquette, of blessed memory, who died quite near this spot, for binding himself by a vow never to abandon these rude but amiable missions, unless holy obedience should recall him! God granted him the grace to die in them. Oh, what a happiness! *

---

or Little Traverse (now Harbor Springs, Emmet County, Michigan). The parentheses and italics are my own.

"Thence (Beaver Island in Lake Michigan) I proceeded to another little settlement (on Indian Lake, near North Manistee, now Manistique, Schoolcraft County, Michigan), situated in the Northwest Territory, on the opposite shore of Lake Michigan, at a distance of two days' journey (by way of Seul Choix Pointe) from Beaver Island. Last winter I had an opportunity to send word to the Indians of that village that I would visit them in the spring. Upon my arrival, they gave me a most affectionate reception, and *exceedingly rejoiced at the coming of the missionary.* The good disposition of the poor savages, who had so long remained pagans only because no messenger of the faith had come to them, filled my heart with an indescribable feeling of mingled joy and melancholy. With surprise and deep emotion I saw that these good people, in whose hearts the preparing grace of the vocation to holy faith worked so powerfully, had, even before my arrival, begun the building of a *chapel of wood and bark*, after the Indian fashion. They had not expected to see me make good my promise quite so early, hence they had not had time to complete this church. Seeing them so busily at work, I gave them, to the best of my ability, a helping hand, and my nine traveling companions, encouraged by my example, lent also their assistance. Thus *we finished that church the very same day.* On the morrow I called them all together, first blessed their church, and then said Holy Mass and preached to them.

"*The deep emotion and heartfelt gratitude towards God with which I performed these holy offices, I cannot describe. On this wild spot, where until of late nothing was heard save savage clamour, and where idolatrous offerings were made to the evil spirit,* now there stands a temple of the living God, in which the spotless Lamb is offered up to the heavenly Father; this thought struck me with such thrilling effect that I shed tears of the deepest emotion, and *could find no words to express my thanks to God* for such a change. It is well that He stands not in need of words; He sees our hearts.

"*That chapel, it is true, is built only of wood and bark, and lacks everything that can delight the eye or please a refined taste, but, still, it seems to me a more precious temple than many a church in Europe, richly adorned with gold and marble, but profaned by the tepidity, nay, the irreverence of those that visit it.*"

* Father Nouvel's pious expatiations, very luckily for our purpose, gave occasion to a remark but for which, in the minds of some readers, a doubt might remain hovering in regard to the locality of his winter quarters. The fact here stated by him, that the spot where Father Marquette died was quite near, must

"Since that time I was able every day to say Mass, whereat all the Indians presented themselves, according as their hunts enabled them; and to give instructions more conveniently than in the cabins.

"God has been pleased to use this chapel for the working of some extraordinary cures. Besides the healing of two children, who, upon some prayers, were delivered from dysentery, I here note two cures only by which Our Lord has shown how much He approves of our addressing ourselves to the Holy Virgin and His Saints, in order to obtain what we are praying for. A little boy of 10 or 11 years, called Francis, being very low with a violent headache and strong fever,

---

settle the question. The distance from the northwestern corner of Isabella County to the mouth of the river near which Father Marquette is believed to have died is about seventy-five miles. No tributary of the Saginaw, except the Chippewa, could have brought Father Nouvel within such close proximity to that memorable spot.

It is even possible that the Father, composing, as he did, his journal "in such moments as he could snatch from his winter's work," penned those lines while on one of his excursions to the distant hunting-grounds of other Indians. The beginning of the journal was almost certainly written on one of them; for, on December 29th, Father Nouvel started on a journey of about thirty miles, and it can hardly be presumed that he was back in his quarters on January 1st, when he began the journal. A later excursion brought him to a distance of several days' journey, possibly in a western direction. In that case, the lines referring to Father Marquette's death may have been written almost in the immediate neighborhood of his grave. Father Nouvel may even have set out on that journey with some hope of reaching that holy spot. It would have been quite in keeping with his emotional nature.

To satisfy the severest critic, however, the possibility of the missionary's having traveled on the Shiawassee or on Cass River, may be shortly examined. The latter is far too short to enter into competition; nor has it any bifurcation except the forks, which are but small streams. The Shiawassee receives a considerable tributary, the Flint River, but at a distance far too near its junction with the Tittabawassee to tally with the details of the journal. The Pine River, a large tributary of the Chippewa, may yet claim a moment's attention. It also leads to the western part of Isabella County, but by a very devious route. Hence, the party would have gained nothing by traveling on it, but an increase of labor. Everything, then, being in favor of our supposition, and no other hypothesis tenable at its side, we may consider it as an established fact that Father Nouvel traveled on the Chippewa River, and that the woods on its upper course (in Isabella County), if not near its headwaters (in Mecosta County), witnessed the first regular, though transitory, pastoral work performed in the lower peninsula of Michigan.

was brought by his grandmother to our chapel. This good woman, full of faith, thus spoke to me: 'I bring thee my sick grandchild. I have recourse, for his cure, to nothing but the prayer. He has already once been cured by that means; I hope he thus shall be again.' Her prayer was granted; for, when after Mass I recited a Gospel over him, he was perfectly restored, and on the following day, I saw him free from every ailment.

"A similar boon has been accorded to a pagan woman, whom her husband, of the Missisagué tribe, brought hither from the grounds where his clansmen were. She was very sick, as I could see on the day of her arrival when I visited her. I gave her a little treacle, and began to instruct her with a view to prepare her for baptism. I continued my instructions for three days, and seeing that her illness would not abate, I felt strongly incited to recommend to her a supernatural remedy, that is, to take in water, on three days, a little of the dust I had from the grotto of Manresa, where St. Ignatius performed his penance; and upon her having five times invoked the Holy Name of Jesus, and five times the name of His Holy Mother, and begged of that great saint to obtain for her the restoration of her health and the grace of being baptized, her prayer was heard, and she felt perfectly restored. Three days later she came to our chapel to thank Our Lord, and there to receive holy baptism.

"We celebrated Christmas in a very devout manner. Having constructed a little crib at the side of our altar, our Christians went thither at midnight and during the day to make these forests resound with their hymns in honor of the newborn Jesus. What a joy for us, both at the midnight Mass and at that of the day, to see the Infant Jesus recognized by Indians in this land, where the demon had held sway for so long a time!

"My mission was not confined to the Indians who wintered on the same grounds with me, but I extended it by making excursions to those who hunted in the neighborhood. For

this purpose I started on the 29th of December for the quarters of the Nipissing Indians, nine or ten leagues further in the woods, in order to pray with them and instruct them.

"On that journey I saw the great destruction of timber caused by the beaver in those regions where they are not hunted. I found a great number of lodges with several stories, and constructed in a manner that made us admire the skill and strength of these animals in cutting great trees with their teeth and dragging and adjusting them so adroitly that they are very comfortably lodged therein.*

"I made a second excursion as far as the Missisagnés, at several days' journey from our quarters. The cold was very severe then. It was about the month (the middle ?) of January.† The nights, especially, being bitingly cold, afforded us

---

*The existence of two-story beaver lodges is denied by modern scientific writers. Lewis H. Morgan, one of the most accurate observers, writes as follows on this subject: "Whether beaver lodges ever have more than one chamber is a question. It has been stated that two have been found, in some instances, one above the other. I have opened a large number of these lodges in dissimilar situations, and never found but one with two chambers, and these were on the opposite sides of a fallen tree, over which the lodge was constructed. The chambers communicated with each other by water, though not directly. In some cases three or four lodges have been found in a cluster, and so near together as to have a common roof, on opening which it was ascertained that each had its separate passages to the water, and no communication with the others. A Rocky Mountain trapper informed me that he had opened a lodge, upon one of the tributaries of the Missouri, which contained four chambers, each communicating with the other, and with the pond, and in one of which he found a quantity of cuttings stored for winter use. The other statement, with reference to lodges with two chambers, one above the other, appears to be without foundation. As a general rule, the lodge has a single chamber; and where two or more are placed side by side, there is no connection between them." (*The American Beaver and his Works*, p. 159).

Father Nouvel, then, may have been deceived by appearances, like others. But Mr. Morgan, though exceedingly painstaking, was far from knowing everything about the beaver. Thus it escaped him, as well as all other *scientific* observers before, and probably also after him, that the beaver is what might be called a coprophagous animal; the food, after passing through the alimentary channel, and there (probably) being impregnated with the fluid of the inguinal sacs (the castoreum), being sucked with the mouth and subjected to a second digestion.

† *C'etait vers le mois de Janvier.* Perhaps a copyist's error, instead of *vers la my Janvier*, "about the middle of January," er, *vers la fin de Janvier*, "about the

precious opportunities to earn something for heaven. At last, I reached the Indians, and without delay visited their lodges to see what could be done for religion. I found a sick person to instruct, and three new-born children to baptize. I spent some days in catechizing, teaching from lodge to lodge, and preparing some catechumens for baptism.

"I made some other journeys yet, after which, returning to my quarters, I learned that a sick catechumen had had recourse to the sun, by the sacrifice of a dog offered up to him by hanging it at the top of a long pole. I reprimanded him as he deserved, and also those who had co-operated in this impiety. I commanded them, in order to repair their fault, to construct a large cross, and plant it on the shore of the river, opposite the chapel, which they did; and after I had blessed it, the guilty parties came to make amends to Jesus Christ, and to ask pardon of God, recognizing Him as the absolute Master and sovereign Lord of all creatures, and especially of the sun, whom He had created but for our use. After this, all the Christians saluted the cross by singing in their own language, *O crux ave.*

"I continued in my functions till the middle of March, teaching the pagans, preparing the catechumens for baptism, and baptising the children and such adults as I found worthy of that sacrament.

"Finally, the season proper for our return coming on, I concluded this winter mission by a solemn act of thanksgiving, which I made all our Indians offer up to God for having passed the whole winter so devoutly, and with that abundance of game which God had granted them. They easily recognized the greatness of this benefit by comparing it with what had happened to those that did not belong to our band, for we learned that among the Missisagué Indians, who had

---

end of January," though it seems to have been a peculiarity of Father Nouvel's to employ the general term *vers* in giving dates of which he was certain, or which he could have easily ascertained; as, *e. g.*, in the case of [the first date given in the journal—*vers le* 8 *Novembre.*

parted with us to hunt at a distance of several days' journey from where we were, sixty-five had died of hunger. My consolation in this disaster was that there were many children and adults among them who had been baptized.

"Such, Reverend Father, has been the result of my wintering in the woods. If I had, during that time, something to suffer for the salvation of these poor savages, it was not without experiencing much joy and consolation in seeing Our Lord so greatly honored in a country where he had never before been glorified by a creature endowed with reason."

ST. GENEVIEVE ACADEMY AND RT. REV. LOUIS WM. DUBOURG, BISHOP OF LOUISIANA.

(Copy from original in my hands. Firmin A. Rozier, March, 1886.)

[I herewith enclose a communication from General Rozier. Bishop Flaget, of Bardstown, Ky., visited St. Genevieve and St. Louis, in 1814, with a view of recommending the preferable place for an Episcopal see; for a time he seems to have wavered in his choice, but he finally decided in favor of St. Louis as more likely to become a large city. By the enclosed contract made by Bishop Dubourg in 1818, it is seen that he intended to establish a college in St. Genevieve, but he changed his mind, and in the same year, 1818, he started the "St. Louis College," forerunner of the St. Louis University: the St. Louis College ceased in 1826; the St. Louis University began in 1829. Yours very truly,

WALTER H. HILL, S.J.]

ANXIOUS to correspond to the eagerness expressed by the inhabitants of St. Genevieve to secure to their town a permanent Seminary of public education, the Bishop of Louisiana proposes to them, or to any number of them, to purchase the house on the Hill, originally erected for the purpose of an Academy and sold before it was finished, to pay the debts incurred for its construction, to finish it and enclose the grounds appropriated to the establishment; and, on his part, he engages to furnish it with a constant supply of able masters, on the condition that he, or his assigns or successors, will forever have the sole control over its internal regulations and discipline, as long as he or they will continue to supply masters and otherwise fulfill the two other following conditions: 1st, that the children of all religious denominations will be received as scholars, on an equal footing, with only this difference, that Roman Catholic pupils will be made to attend to religious exercises and instructions, for which the others will be exempt; 2d, that a number of poor children, to be determined by the present committee, shall be educated gratis.

To accomplish this object, it will be necessary that either the title of the property be vested in the Bishop, on his giv-

ing to the purchasers a securing bond of returning the same to them, in case of a failure on his part from the above conditions, or else that said purchasers will give to the Bishop, for himself, his assigns, and successors in office, a lease of said property for any determined number of years, renewable, at the pleasure of him, Bishop, his assigns, and successors, as long as he or they will fulfill the obligations of the above proposed covenant.

Given at St. Genevieve, the 4th day of April, 1818, under my hand and seal. ✠ L. Wm. Dubourg,

Bishop of Louisiana.

Below this follows:

Subscriptions of inhabitants to purchase St. Genevieve Academy, dated April 5, 1818.

Whereas inconveniences are apprehended to result from the execution of this plan, and a new one has been adopted, which does not meet my views, I hereby relinquish all claim to the proposed establishment, and exonerate the subscribers from any obligation toward me.

✠ L. Wm. Dubourg,

Bishop of Louisiana.

(COPY.)

Je soussigné, Evêque de la Louisiane, authorise par ces presentes, Messrs. Jos. Pratte, René Meilleur, J. Bapt. Vallé, Thomas Oliver, et William Shanon, ou trois d'entreux à percevoir les sousscriptions faites à mon ordre pour l'achat et les reparations de la maison et terrien appartenant ci-devant à l'Academie de Ste. Genevieve, aujourd'hui à Mr. Shanon, après avoir reçu de celui-ci le deed ou un Bond de Conveyance de la dite propriété, en mon nom.

Je m'engage à vendre la dite propriété ou à la corporation de la ville de St. Genevieve en trust, ou a toute autre corporation qui pourra ci après être erigée specialment ad hoc, dans les cas, que se viendrait à ne pas remplir les conditions proposées dans le preambule de la dite sousscription.

Caskaskia, le 17th Avril, 1818.

L. Wm. Dubourg,

Ev. de la Louisiane.

REV. JAMES MAXWELL, MISSIONARY AT ST. GENEVIEVE.

BY FIRMIN A. ROZIER.

[In 1879 it was made my duty to prepare the "Historical Sketch of the St. Louis University," on occasion of that institution's "Golden Jubilee." I therein gave some general facts concerning Catholicity in Missouri, or "Upper Louisiana," as that State was styled under its French and Spanish regime, or previous to 1803, when it was purchased for the United States by President Thomas Jefferson. I found the name of Rev. James Maxwell in the baptismal registers of Florissant, St. Charles, and St. Louis, but I could not then learn any particulars as to his personal history. He is mentioned in a letter of the holy Flemish missionary, Rev. Charles Nerinckx, in the biography of him by Bishop Maes, of Covington, Ky.; the terms in which he is there spoken of prompted a desire in me to know more about him. At a later date, or in 1885, I inferred from an excellent centenary lecture of General F. E. Rozier, of St. Genevieve, Mo., that he could give precise and reliable information concerning this pioneer missionary of early days in the far West. General Rozier kindly answered an inquiry which I addressed to him with the enclosed sketch of this worthy priest, which, as I think, deserves preservation.

Yours very respectfully,

WALTER H. HILL, S.J.]

HE was an Irishman by birth, and was born in the year 1742. He was educated for the priesthood, and emigrated to the great West in early times. Rev. Fr. Maxwell acted as parish priest at St. Genevieve from 1796 to 1814, a period of eighteen years, and officiated here during this time. He was very much respected and esteemed by the old inhabitants of Upper Louisiana. Priest Maxwell was a very active and enterprising man, took great interest in religious matters and in the development of the whole country. Fr. Maxwell

settled at St. Genevieve during the Spanish administration of Don Zenon Trudeau, then Lieut.-Governor of Upper Louisiana. The Spanish officers held him in high esteem in consideration of his services. Large grants of land were given him in the then Spanish district of St. Genevieve, amongst them one consisting of 112,000 arpents of land located between Black and White Rivers, in Upper Louisiana, now Missouri. Fr. Maxwell's petition was that the Duke of Acadia would bring from Ireland many Catholic families to settle on this tract of land, where they engaged themselves to build a Catholic church. The Spanish Governor-General Gayoso, of New Orleans, by an order of September 3, 1797, granted to the petitioner the quantity of land solicited, and ordered the Surveyor-General to put Fr. Maxwell in possession of said land. The trouble in its not being settled at the time was owing to the Osage Indians, who made war upon the whites and held possession of this land, which prevented this settlement.

When Missouri was formed as a Territory, in 1812, there was a General Assembly established, by act of Congress, of a Council of Nine and House of Representatives. President James Madison appointed Rev. Fr. Maxwell and Hon. John Scott for the Council of Nine, for the St. Genevieve district, and they both served in that capacity—which shows the high character in which Maxwell was held by the President of the United States and the people of the West.

In relation to his character, it was good, and he was a very active member of the Catholic Church. He was held in great veneration by the pioneers of the West. There was a charge made against him that he gambled at cards, but not in the sense meant. It is true that he partook of the amusements of his parishioners, and was always invited by his friends to their various innocent amusements, and more especially at their feasts and marriages. It was then the custom of the parish priest to attend all the festivities of the old respectable families at St. Genevieve. Hon. John Scott, Delegate

of Missouri in Congress, being a Protestant, some years ago defended Fr. Maxwell of this charge.

Fr. Maxwell, after saying Vespers at St. Genevieve, and while returning to his home at New Bourbon, about two miles from the town of St. Genevieve, was thrown from his horse and killed opposite the Catholic church. He died May 28, 1814; was then 72 years old. An inquest was held over his body, reported his death, caused by accident. The following is the report:

TERRITORY OF MISSOURI, COUNTY OF ST. GENEVIEVE.

We, the undersigned, summoned this day by Joseph Bogy, Coroner, as an inquest to examine the body of Rev. James Maxwell, who died at the house of Louis Laporte, about sundown, in the town of St. Genevieve, the 28th of the present month of May, 1814, do return and say, on our oath, each and every of us, having been duly affirmed as such according to law, that after strict examination of the said dead body, and after fully hearing the testimony of witnesses, that the said James Maxwell came to his death by a fall from his horse, opposite the lot of Mr. Louis Buyatte, in said town.

Given under our hands, the 29th May, 1814.

HENRY ELLIOT.
FERDINAND ROZIERS.
NATHAN VANHORN.
GEORGE MORROW.
MICHEL DOLAN.
TH. MCKNIGHT.
JOHN B. VALLÉ.
PIERE PRATT.
AUGUSTUS DE MUN.

Rev. James Maxwell was buried by a Cahokia priest named Savinė. The funeral was largely attended. His body was laid under the old Catholic church in the city of St. Genevieve. To show the great respect and veneration for his memory, the St. Genevieve centennial celebration, held on the 21st July, 1885, was celebrated on what is known as "Maxwell Hill, which lies immediately north of the city of St. Genevieve, being a beautiful place, which commands the

view of the Mississippi River, Kaskaskia, and the old Fort Chartres."

LETTER OF REV. JAMES MAXWELL TO REV. THOMAS HASSETT.

The following is a translation of a Spanish letter kindly placed at our disposal by the Rt. Rev. John Moore, D.D., Bishop of Saint Augustine. The Spanish government, at this period, evidently gave all the clergy in Louisiana the option of retiring with the Spanish authorities or remaining to fare as they might among their parishioners. Everything given to the churches during Spanish rule seems to have been reclaimed:

GOVERNOR OF THE BISHOPRIC:

I received your official notice of June 10 of last year, six months after its date, which was accompanied with the act provided, and a copy of the proclamation issued in regard to the delivery of this province to the French republic. In conformity with its contents, I have taken the necessary steps to go down to New Orleans with the least delay. To the present time I have been unable to effect this, and as my affairs at this moment are of such a nature that it will be impossible for me to follow the Spanish government in less than a year, I beg you to communicate this to my superiors, that they may inform me whether my services will be necessary on this continent at the end of the above time: if not, I wish to return to Madrid, from which I came, and I have no doubt that I shall obtain from the goodness and justice of his Majesty the reward of my services, and a position corresponding to them.

I transmit to you herewith the inventory of the plate and vestments of this church, which you ask. The funds actually in the hands of the Major-domo of the Fabrica (Treasurer of the Board of Trustees) amount to only $83 in money of the country, lead or peltries.

God preserve you many years. JAMES MAXWELL.

ST. GENEVIEVE, *May* 1, 1804.

N. B.—There are no plate or vestments in this church which have been provided by the Spanish government: for this reason I have judged it unnecessary to send the said inventory.

Addressed to

Dr. Thomas Hassett,
Canon, Vicar-General and Governor of
the Bishopric of Louisiana,
New Orleans.

STATUTES RELATING TO FLORIDA,

IN THE DIOCESAN SYNOD, HELD BY HIS MAJESTY'S COMMAND, BY THE RIGHT REV. DR. JOHN GARCIA DE PALACIOS, BISHOP OF CUBA, IN JUNE, 1684.

After many instructions a Synod of the Diocese of Santiago de Cuba, then embracing Cuba, Jamaica, and Florida, was convened at Havana by Rt. Rev. Dr. John Garcia de Palacios. It met on Sunday, June 2, 1684, and Statutes were promulgated on Whitsunday, June 9th, and were formally signed on the following Sunday.

These Statutes have been adopted by subsequent Bishops of that diocese, as well as those of the diocese of St. Christopher of Havana, formed from it, and remain in force to this day. They were in force also in Florida till 1793, when the diocese of Louisiana and the Floridas was erected.

One title applied exclusively to Florida, and relates entirely to the Indian missions. It is now given as a curious part of the ecclesiastical law prevailing here.

Title Fifth.

For the provinces of Florida and the newly converted Indians.

CONSTITUTION I.

That the Constitutions of this Holy Synod be observed and fulfilled in the parishes of Florida.

The care of correcting the sins of the inhabitants of this island is no less a part of our pastoral charge than the obligation imposed on us of seeking it in the inhabitants and recently converted Indians of the provinces of Florida, inasmuch as they are commended to us by the Apostolic See and the piety of our Catholic King and Lord, and belong to this dio-

cese: Wherefore, the Holy Synod approving, we command all beneficed parish priests, and priests in charge of Indian missions, and other faithful Catholics of said provinces, that each one, so far as concerns him, do observe and fulfil the constitutions of this holy Synod, as and according to what is expressed therein, under the pains and censures contained in them.

CONSTITUTION II.

That the Indians of the provinces of Florida must not play ball.

By the information which we have received from missionaries zealous for the service of God, and from Catholic persons anxious for the good of souls among the Indians of the Florida provinces, we have understood how superstitious and prejudicial to the spiritual and temporal well-being of the recently-converted Indians of Florida the diabolical game which they have played, and still play, with ball, is, in consequence of the abuses, superstitions, divinations, and abominations which result from it: Wherefore, this Holy Synod desiring to apply some remedy to obviate them, we command all priests in charge of missions in said provinces that they must, under no pretext, give consent to said Indians to play similar games; and we command other faithful Christians not to consent or aid them therein, under penalty of being chastised as co-operators and counsellors of superstition. And we beg and charge the Governors of said provinces, and other secular judges, not to give permission to the Indians to play said games, charging their consciences therewith, that in this matter they will be bound and held to render an account to God our Lord of all the sins, superstitions, and abominations which shall result from said games, if, by their consent and neglect, they are not prevented. And we forbid the Indians to play said game of ball, under any pretext of festival or amusement, under pain of being chastised by us and our successors and visitors; and we require and warn them, now that God our Lord, by His infinite goodness and mercy, has brought

them to the bosom of the Church, to keep the Catholic faith in all purity, and offer worship to the true God Almighty, our Creator and Redeemer, and not to the devil, covertly and implicitly, as is done in superstitious games and amusements.

CONSTITUTION III.

That Indians, married men, of the missions in Florida, must not be kept in the city of St. Augustine or elsewhere, away from their wives.*

It is right that married persons cohabit in matrimony and live married life; and it is our pastoral office to oblige and compel them to do so; and as we are informed that many Spaniards, negroes, and mulattoes residing in St. Augustine, Florida, and other missions, with little fear of God and with grievous injury to their consciences, detain married Indian men in their houses, who have their wives in other places in said provinces, and who have gone to said city to work or dig, but who are detained when the work is done, and obliged to remain in their employers' houses, serving them: the Holy Synod approving, we exhort, admonish, and command all persons in said provinces, of whatever state, quality, or condition they may be, under penalty of greater excommunication and ten ducats of Castile, that they must, under no pretext whatever, detain said married Indian men or oblige them, after the work or matter for which they went to the said city of St. Augustine, in Florida, or other places, to remain in their houses or require them to serve them, nor consent thereto, but let them go freely to live in married life with their wives; and we command priests in charge of missions that on their side, as persons on whom this same obligation is incumbent, as missionaries, that they shall use all necessary diligence for the enforcement of this Constitution. And we beseech and charge the Governors, judges, and justices of his Majesty, that as by reason of their office they have this same obligation, that they shall not consent or permit said Indians

* Ch. 1 and 2 de coniug læpros.

to be detained in said city and other parts, but shall, with all the rigor of law, compel seculars to leave them at liberty to go and live with their wives; and that they fulfil what Holy Church commands in this matter, and what his Majesty has enjoined in many and repeated orders.

CONSTITUTION IV.

The Parish Priest and Vicar of the city of St. Augustine, Florida, is to compel Indians married in other parts to go and live with their wives.*

Whereas, we are informed that in the city of St. Augustine, Florida, many Indians reside who have married elsewhere, and act as hunters, carpenters, and the like, and on this account do not live with their wives, nor give them the necessary support; and that they may fulfil their obligations as Christians, we command the beneficed parish priest of that city to compel, with all the rigors of the law, the said married Indians to go and live with their wives, and, if necessary therefor, to implore the aid of the royal authorities; and, on our part, we ask and entreat all his Majesty's royal justices to do this service to God our Lord, that these Indians may fulfil their obligations, and sins and other mischiefs resulting from their not living together as man and wife may be prevented.

CONSTITUTION V.

That persons having Indians on their estates, even as hired laborers, must permit them to go and hear Mass, and not to allow them to work on holidays.

The wretched Indians, for being so, are none the less Christians, and so ought to observe the holidays: and whereas, in the said city of St. Augustine, in Florida, and other places therein, those who have Indians on their farms do not allow them to go and hear Mass on holidays of obligation for them, but make them work on such days, we ordain

* Cap. Literas de recit. spoliat.

that no person, of what state, quality, or condition soever, under pain of major excommunication, shall make said Indians work on days of obligation for them, nor prevent them going to hear Mass; and, on the other hand, we exhort, warn, and command that those having such Indians in their employ shall, as Catholic Christians, send them to the Convent of St. Francis, in said city, to hear Mass, so that they may be instructed in Christian doctrine; and that they do the same with the Indian children and heathen who are in their employ, in order that the Father, minister of doctrine in said convent, instruct and teach them said doctrine and take care of them; by so doing, they will fulfil their obligation and render a great service to God our Lord, and will exercise one of the works of mercy so pleasing to Him. And, that Spaniards as well as Indians may know the days on which Indians have the obligation to hear Mass and observe, we give the table of their holidays, which are the following:

All the Sundays of the year.
The feasts of Christmas, Easter, Pentecost.
The day of Epiphany.
The day of the Circumcision of the Lord.
The day of the Ascension of the Lord.
The day of Corpus Christi.
The day of the Purification of our Lady.
The day of the Annunciation of our Lady.
The day of the Assumption of our Lady.
The day of the Nativity of our Lady.
The day of the Apostles St. Peter and St. Paul.
The day of All Saints.

All which days Indians are under obligation to keep them, and hear Mass, and from other days they are exempted by Apostolic Bulls; but if they choose to keep others which are of obligation for Spaniards, this Holy Synod approving, we command that no obstacle be raised thereto, and that they shall not be obliged, by Spaniards, or by religious, or by any person, to work thereon, under the pretext that they are not

holidays of obligation for said Indians; and if said Indians attempt to work for any just reason on days of obligation for them, they may represent the case to our Vicar and Ecclesiastical Judge, in order that, on examination, he may decide therein and declare what is most becoming, and without his declaration let no Indian work.

And that, moreover, the said Indians may know on what days they are obliged to fast, we give the following table:

Fridays in Lent.

Holy Saturday.

The Vigil of the Holy Feast of Christmas.

CONSTITUTION VI.

The priests in charge of missions and religious confessors must have the approbation of the ordinary, in order to hear confessions and administer the Sacraments.*

The Holy Council of Trent commands that the holy sacrament of penance shall not be administered without examination and approbation by the ordinary, and that otherwise all confessions made are null; and his Majesty, by different edicts, has commanded that, without said approbation and license, religious in charge of Indian missions cannot confess or administer the sacrament. And in order that the decisions of the Holy Council and decrees of his Majesty may be kept and observed in the said provinces of Florida, and for the greater security and validity of the Holy Sacraments, we command and establish, the Holy Synod approving, that no religious preach the word of the Holy Gospel, nor administer the holy Sacrament of penance, even though he be in charge of a mission, without having our approbation and license, or that of our predecessors or successors, under pain of suspension from office and others, at our discretion. And that no priest in charge of a mission administer said holy Sacrament, nor the others, without our permission, under the penalty of

* Trid. ses. 23, de Reformat, c. 15. Cedulas of June 22, 1624, and August 11, 1637.

nullity in their acts; and that the possession of our license may appear to our Vicar and Ecclesiastical Judge in said provinces; and that said religious, whether confessors or preachers and directors of missions, may not be prevented from acting under them, they must exhibit the faculties to him; and in case they do not, he is to report, that we may provide a suitable remedy, reserving, as we hereby reserve, their right, in case they have any privilege from the Apostolic See, to administer said sacrament and direct missions without our license and approbation, they may exhibit them to us, with the orders they have received from his Majesty in regard thereto, which we are ready to observe and fulfil: and, moreover, if they have any privilege to dispense Indians, within prohibited degrees, to permit them to contract matrimony, they must exhibit it to us, for the security and validity of said marriages.

CONSTITUTION VII.

Indian missionaries in the provinces of Florida must not leave their missions for a longer period than the holy Council of Trent permits.*

The religious in charge of missions being parish priests and ministers, should observe the residence in their missions which the holy Council of Trent ordains; and in their quality as missionaries they are subject to the ordinary's jurisdiction according to law and his Majesty's decree: Wherefore we command that no priest in charge of a mission in the provinces of Florida absent himself from his mission for more than two months, which said holy Council of Trent fixes, without our permission or that of the Reverend Father Provincial, whom we implore and entreat to give all his care to make said ministers reside in their missions, as we hope from his holy zeal and his attachment to religion; and that there always remain in the mission a priest approved by us or by our predecessors or successors.

* Sess. 23, De reformat, c. 1.

CONSTITUTION VIII.

The priests in charge of Indian missions in Florida must teach the Indians Christian doctrine.*

One of the obligations of evangelical ministers is to teach the Christian doctrine to their parishioners, and preach the word of the holy Gospel to them; and the priests having charge of Indians are especially under this obligation, because their capacity is less: Wherefore we command priests having charge of Indians to teach them the Christian doctrine on Sundays and holidays of obligation throughout the year, and on Sundays in Advent and Lent to explain the holy Gospel to them, as becomes zealous ministers desirous of serving God; for we are greatly consoled and thankful for the apostolical zeal with which they administer them. And let them teach it to the boys every day, as they now do; and we beseech and charge them that they teach it in Spanish where they can, as his Majesty has commanded in a special edict, on account of the many benefits resulting from so doing.

CONSTITUTION IX.

That Communion is to be given to Indians knowing the Christian doctrine.†

Inasmuch as the Indians are Catholic Christians, the annual communion should be given to them; in consideration whereof we exhort and command priests in charge of their missions that, when they are intelligent and know what they receive, and know the Christian doctrine, according to their greater or less capacity, holy Communion is to be given to them at Easter (Pascua Florida), and at other times as may be deemed proper, that they may not be deprived of the many spiritual benefits as are obtained by holy Communion; and the sacrament of Extreme Unction is to be administered to the dying.

---

* Cedula of March 2, 1634.

† Conc. Later., c. 21; Trid. sess. 13, can. 9; Limens, lib. 1, tit. 5, c. 3; Syn. de la Paz, lib. 1, tit. 5, cap. 2.

CONSTITUTION X.

That the Indians are to be put under masters every year.

In order that it may be ascertained whether the Indians comply with the annual obligation of confession and communion, we command priests having charge of them to take a census of them during the Lenten season; and after Low Sunday to collect the certificates given them, and those who have not complied are to be obliged and compelled to do so; and they are to send us a report of having executed and fulfilled this, as soon as a ship sails.

CONSTITUTION XI.

That the books herein prescribed are to be kept at the Indian missions.

That the sacraments of baptism and matrimony be duly administered, and record made of those who die, we command priests having charge of Indian missions to observe the tenor of Constitution VI., in the title, *De officio Vicarii seu Rectoris.*

CONSTITUTION XII.

The ministers of the Indians are to administer the sacraments in the form herein contained.*

We command priests having charge of Indians to observe, in the administration of the holy sacraments, the ritual of Paul V., and always reading therein the form of the sacraments and that of baptism and matrimony; never administer them in their houses, but in the church, unless there be necessity or sickness. And where any are baptized at home from necessity, they are to be taken to church within a week to receive the holy oils. Where any have been baptized, and there is any probable doubt whether all the words of the form were said or not, let them be baptized *sub conditione.* Those who have not been baptized must be baptized within

* Conc. Prsv., fol. 25 B.

two weeks. None are to act as sponsors who do not know the Christian doctrine and have not been baptized: and to avoid the frequent impediment of spiritual relationship between Indians, let them endeavor to have some old men of good life and manners to act for all, and stand also for them in the sacrament of confirmation. Most special care is to be taken to administer the holy sacrament of penance to the dying, lest by neglect the salvation of a soul be imperilled; and let them administer it to the well, whenever they ask it with their accustomed religious and apostolical charity.

CONSTITUTION XIII.

Religious having charge of Indian missions are not to administer the sacraments to any who are not Indians, except in cases herein provided.*

As the priests in charge of the Indian missions in Florida are appointed for Indians only, we command them not to administer the holy sacraments as parish priests to Spaniards, mulattoes, or negroes, especially the sacraments of baptism and matrimony; and we permit only those to hear their confessions who have had our permission or that of our predecessors and successors; and, in particular, to enable them to fulfil the annual precept of confession and communion, when they happen to be at the mission in time of Lent, and Extreme Unction in case of necessity; and that they can, under no pretext, take part in the holy sacrament of Matrimony, nor give nuptial benediction to those who contract it, being Spaniards, negroes, or mulattoes, unless with the license of the beneficed parish priest of St. Augustine, Florida, and paying him his fees, and reporting the facts, that he may enter them in the Registry of Marriages; and those who have fulfilled the annual precept of confession and communion, in order that this may appear, and they escape excommunication, as provided under the penalty which the holy

* Sin. de la Paz, lib. 1, tit. 5. Cap. 15 et lib. 4, tit. de sponsalibus, cap. 2.

Council of Trent imposes on those who marry persons belonging to another parish.

CONSTITUTION XIV.

That priests in charge of Indian missions are not to appoint ensigns for the Indian festivals, nor collect fees or debts due in churches and cemeteries.*

By a decree of his Majesty, it is enjoined on us not to consent that ensigns should be appointed in the festivals celebrated by the Indians, to carry the standard in the processions, and make a contribution to the parish priests of wine, meat, and other fruit; and that we should not consent that on holidays, when Indians go to Mass, any person should go to ascertain whether they owe them anything, and collect it, on any ground or in any manner whatever; and, obeying the royal orders, we exhort and require the said priests having charge of missions not, under any pretext, to consent to the election of such ensigns in the Confraternities of Indians, nor that any one go to said churches to ascertain whether any Indian is indebted to them, nor to collect from them what they have furnished in money, merchandise, or otherwise, nor permit them to be annoyed, vexed, or arrested on this ground; but that they shall be allowed to go freely to hear Mass, and learn the Christian doctrine, and perform other pious works. And in obedience to another royal decree of May 21, 1678, wherein his Majesty, with his Catholic piety, enjoins on us that we should, on our part, watch with all attention and care over the relief and good treatment of the Indians, we most affectionately warn the said priests in charge of Indian missions to treat the Indians well and charitably, and not consent that any one, ecclesiastic or secular, ill-treat them in word or deed, using in all things the exertion due a matter which so concerns the service of God and his Majesty, as we here charge them in conscience to do.

* Cedula issued in Madrid, June 1, 1672; Cedula issued in Madrid, August 2, 1678.

ST. JAMES'—THE FIRST CHURCH IN BROOKLYN, N. Y.

For the following interesting papers I am indebted to Rt. Rev. John Loughlin, the venerable Bishop of Brooklyn. I add some extracts from contemporaneous Brooklyn newspapers, which may interest the reader.

John Gilmary Shea.

"Brooklyn, *January* 1*st*, 1822.

"The following Circular was address[t] to Wm. Purcell, James McLaughlin, and several other Catholic Inhabitants of the Village by Peter Turner on the above date:

"'Whatever we do in word or in work, let us do all in the name of the Lord Jesus Christ: giving thanks to God the Father through him.

"'Therefore, in the name of the Lord,—and with the advice and consent of the Right Rev[d.] Bishop, Let the Catholics of Brooklyn having common Interests to pursue, and wants to relieve, establish an Association the Better to attain these desirable objects.

"'In the first place, we want our children instructed in the principles of our Holy Religion, we want more convenience in hearing the Word of God ourselves.

"'In fact we want a Church, a Pastor, and a place for Interment:—all of which with the assistance of Divine Providence, we have every reason to expect by forming ourselves into a well regulated Society:—and as we have not only cheerfully assisted in Building the Churches in this Diocese, from time to time, but nearly all the Churches in the United States lately erected, we have every reason to expect the Cheerful assistance of the Laity, as well as the Right Rev[d.] the Bishop and all his Clergy.'

STATISTICS OF ST. JAMES' CHURCH, BROOKLYN.*

"Rev. Dr. Power was our first friend, and remained such to the last; he frequently came over and celebrated Mass, and preached for us in private houses and elsewhere, winter and summer, and sent clergymen over whenever it was possible to do so.

"Rev^d. Mr. Laracey celebrated the first Mass at the residence of Mr. Purcell, N. E. corner of York and Gold sts.

"Rev. Mr. Bulger frequently celebrated Mass and preached at the consecration of the ground.

"Rev. Mr. McCauley, late from Rome, and who remained with the Bishop, helped us to collect in the summer of 1823, and occasionally celebrated Mass.

"Rev. Mr. O'Gorman sometimes came over to celebrate Mass and attend funerals.

"Rev. Mr. McKenna also celebrated Mass and lies interred near the Church.

"On the 7th of January, 1822, the first meeting was organized at the house of Peter Turner, S. E. corner of Washington & Front sts.

"James McLaughlin and William Purcell were zealous and indefatigable colaborers on all occasions.

"March 2d, 1822, eight lots of ground were bought at corn. of Jay & Chappel sts. for $800: $500 were paid, and mortgage given for $300.

"April 25th, 1822, the ground was consecrated and Rev. Mr. Bulger preached the sermon.

"A census was taken at this time, and after a careful inquiry, it was found that only 70 members were able to contribute anything either in labor or money.

"The building of the Church progressed slowly without the aid of a clergyman; unceasing application was made for one, but without effect.

* These memoranda are in a different hand, and there is nothing to fix the writer's name.

"Dec. 31st, 1822, the following Trustees were incorporated under the general act: Geo. S. Wise, Peter Turner, William Purcell, D. Dawson, P. Scanlan, W. McLaughlin, & J. Rose.

"June 10th, 1823, the Bishop was again solicited for one, and informed the Church was ready for Consecration as far as we were able to make it so.

"August 13th, wrote to Boston with the consent of the Bishop for Rev. Mr. Burns.

"August 28th, 1823, the Church was consecrated by Bishop Connolly, assisted by Rev. Dr. Power.

"September 12th, 1823, J. Mehaney was appointed schoolmaster and Sexton and to take care of the Burial ground.

"September 19th, 1823, were expended on the Church and leveling and fencing in of Burial ground, $7,118.16.

"1823, the Church was insured and $3,000 borrowed to complete the interior.

"February 13th, 1824, the Bishop was again solicited for a Clergyman.

"Aug. 2d, 1824, a General Meeting took place in the Church, on which occasion a Sunday School was established, and a resolution proposed and passed unanimously to apply to the Archbishop to intercede for us with the Bishop to obtain a Clergyman.

"October 4th, 1824, on the death of Rev. Mr. McKenna, all the ground in front of his grave was ordered to be reserved exclusively for the use of the Clergy. At the same Meeting the pews were ordered to be hired till the first of May.

"Nov. 22d, 1824, George S. Wise died, universally lamented; he was continually assisting us, had a benevolent heart, and was attended in his last moments by Dr. Power, and died, it is hoped, a good Catholic.

"Jan'y 10th, 1824, Dr. Power kindly sent to Ireland for us for Rev. Mr. Duffy; that Rev. Gentleman did not come at that time, and the $220.00 sent were returned to our Treasury. [The Bishop was then in Europe.]

"Feb'y 20th, 1825, John Murray was appointed Sexton and Schoolmaster.

"April 17th, or thereabout, Rev. John Farnan was stationed with us by Rev. Dr. Power as the first resident Clergyman, and received $600 a year and house-rent free."

EXTRACTS FROM BROOKLYN NEWSPAPERS.

"NOTICE.—The Roman Catholics of the village of Brooklyn are particularly requested to attend at Daniel Turner's on Saturday evening next at early candlelight. Business of much importance to the members will be laid before them.

"By order, DANIEL TURNER, Secretary.

"Feb. 27, 1822." ("Long Island Star," Feb. 28, 1822.)

"NOTICE.—The Rev. Mr. Powers, of the Roman Catholic Church, will perform Divine Service at Mr. Dempsey's Long Room, in Fulton st., Brooklyn, on Sunday next, at half-past ten A.M." ("Long Island Star," Mar. 14, 1822.)

"NOTICE.—The Rev. Mr. Bulger, of the Roman Catholic Church, will perform Divine Service at Mr. Dempsey's Long Room, in Fulton st., Brooklyn, on Sunday next, at half-past 10 A.M." ("Long Island Star," Mar. 20, 1822.)

"NOTICE.—The Rev. Mr. O'Gorman, of the Roman Catholic Church, will perform Divine Service at Mr. Dempsey's Long Room, in Fulton st., Brooklyn, on Sunday next, at half-past ten o'clock A.M." ("Long Island Star," Mar. 28, 1822.)

"NOTICE.—The ground of the Roman Catholic Society of the town of Brooklyn will be consecrated this day between the hours of 10 and 12 o'clock A.M. Punctual attendance of all the members of the Roman Catholic Society is respectfully requested. By order of the President.

"BROOKLYN, April 25. PETER TURNER, Secretary."

("Long Island Star," Apl. 25, 1822.)

"Divine Service will be performed at Mr. Daniel Dempsey's Long Room at the usual hour. The Rev. Mr. Bulger is expected to attend.

"May 2." ("Long Island Star," May 2, 1822.)

"On Thursday last the ground purchased for the site of a Roman Catholic Church in this village was consecrated by the Bishop in the presence of a large concourse of respectful and attentive auditors. Preparations are making for the erection of the Church. Our country is happily blessed with proper feelings on the subject of religious toleration. But we do not yet 'banish from the land a political intolerance as despotic as wicked.'" ("Long Island Star," May 2, 1822.)

"Mr. Spooner:—The Committee appointed to examine the best plan of a Roman Catholic Church have reported to me the decision that they have awarded to Mr. John F. Walton a silver cup. The ceremony of presenting it to Mr. Walton will take place at the laying of the corner stone of the Church.

"For the information of those concerned, it is with great pleasure I inform them that we this day commenced making the necessary arrangements to lay the foundation of the Church: that the greatest part of the materials have been contracted for, a part of which are now on the ground; the land is paid for and fenced in; about $2,000 in hand, and more than $2,000 subscribed that will soon be collected. We therefore entertain the hope, ere six months elapse, the church will be completed. Though we are short of the sum to build the church, yet we can and do confidently rely on the well known liberality of the inhabitants of Brooklyn and New York. George S. Wise, Jr.,

"President of the Roman Catholic Society, Brooklyn.

"July 4." ("Long Island Star," July 4, 1822.)

"Consecration of the first Roman Catholic Church of Long Island.—The ceremony of consecrating the Roman

Catholic Church in the village of Brooklyn will be performed by the Rt. Rev. Dr. John Connolly this day (Thursday, at 10 A.M.), and a sermon delivered by the Rev. Mr. Power. Persons disposed to aid the funds for the completion of the Church will have an opportunity of contributing thereto. Members of all religious denominations are respectfully invited to attend. By order of the Board of Trustees,

"GEORGE S. WISE, Prest.

"BROOKLYN, Aug. 26, 1823. PETER TURNER, Secy."

("Long Island Star," Aug. 28, 1823.)

"TRIBUTE OF RESPECT.—The Trustees of the Catholic Church in the village of Brooklyn take this opportunity to offer their grateful acknowledgment to the Rev. Mr. Power, of St. Peter's Church, New York, not only for the able and excellent sermon which he delivered on the day of the consecration of the Church (which was duly appreciated and acknowledged by the immense concourse of people of all denominations who attended), but for his uniform and steady zeal in vieing with the other Rev. clergy in the furtherance of the views and lasting interests of this Congregation.

"By order of the Trustees."

("Long Island Star," Sept. 4, 1823.)

APPOINTMENT

OF CHARLES CARROLL, SR., TO THE COUNCIL IN MARYLAND IN 1777.

In the days of the Revolution three Charles Carrolls held public positions:—Charles Carroll, who had so long been the active leader of the Catholics; his son, Charles Carroll, who frequently, but not uniformly, styled himself "Charles Carroll of Carrollton"; and a third Charles Carroll, son of one of the same name, who renounced the faith and drew a bitter persecution on the Catholic body.

The following correspondence is with the first of these three, and is taken from the original letter of Jenifer and Wootten, on which the venerable Carroll wrote the draft of his reply:

"Annapolis, Feb^{ry} 15th 1777.

"Sir,

"We are directed by the General Assembly to inform you that you are elected a member of the Council to the Governor, and to desire your attendance at this city, as soon as possible.

"We are, with respect, Sir,

"Your obd^{t} Serv^{ts}

"Dan of St. Tho$^{s.}$ Jenifer, P. S.

"T. Sprigg Wootten, Sp. Ho. Del."

Addressed, On Public Service, Charles Carroll, Senr., Esqr., Elk Ridge, per Express.

"Febru: 18th: 1777.

"Honble Gent$^{n.}$

"I am as sensible as I ought to be of the Honour conferd on me by Appointing me to be a member of the Council to the Govr: & intimated by y^{r} favour of the 15th ins^{t}. This token of the Esteem of my Country gives me A pleasure w^{h} I feel beyond Expression, But my great Age & the Infirmities incident to it admonish me not to accept a Post w^{h} I cannot fill with Credit to myself, or (which is of much more consequence) to y^{e} Advantage of my country, & therefore I resign it.

"I have the Honour to be with great respect,

"Yr mo: Obed^{t}: & mo: Hum: Servt,

"C: C:

"Honble Gent$^{n.}$"

SKETCH OF THE MISSION OF ST. MALACHY'S, DOE RUN, CHESTER CO., PA.

BY REV. JAMES NASH.

[In an ancient Plantin missal, printed at Antwerp in 1682, and long used by the early missionaries in Pennsylvania, was found a memorandum in these words : "1804. Masses annually given at Mr. Arthur John O'Neil's, 11 March–13 May–12 August–28 Octr. Masses at Mr. Philip Dogherty's and Mr. Maguire's, 10th June. Mass, Confessions and Sermon at Mr. Maguire's, May 14th. Mass, Confessions and Sermon at Philip Dogherty's." Being interested to find where these stations were, my inquiries led to an application to Rev. J. Nash, of Doe Run, and the result is the following interesting sketch.—M. F. VALLETTE.]

THE first date in the history of this mission is August, 1771. It is the date on the tombstone of Thomas Maguire in the Doe Run graveyard, or more properly, in the graveyard of St. Malachy's church, in Londonderry township, Chester Co., Pa. (Doe Run village is in West Marlborough township, about three miles from the church.)

Thomas Maguire was the son of Hugh Maguire, who owned a large farm in the northeastern corner of Londonderry township, near where it joins West Marlborough and Highland townships. The young man, when about to die, chose as the site of his grave a spot on the farm where the high hill begins to slope down toward the north to the Doe Run (creek). This burial determined the site of a graveyard, but his blackened tombstone is the only one antedating the century. There is no doubt, however, that that corner of the farm became a burial-place before 1800, for the idea of building a church there had taken hold in the minds of the scattered Catholics of the southwestern section of the county in the nineties. James Farron or Ferron, who came to this part of the country in 1791, told my informant, Wm. McLea, that soon after his

coming (the exact year he cannot remember, but certainly between 1791 and 1800), the Catholics hauled logs to the site of the present church to build a church with. The good work ended with that, and a church was not built till 1838, and then of stone.

The land belonged to Hugh Maguire, the father of the young man first buried there; but in 1791, as the old deed in possession of his descendant shows, Andrew Maguire, the great-grandfather of the present generation of Maguires, living near the church, and no connection of Hugh Maguire's, bought from Hugh sixty-eight acres. This purchase included the site of the church and graveyard. Some of his descendants still own one of the small farms into which it was subsequently divided. Hugh Maguire soon moved West. It was not long after this purchase that the effort was made to build the church.

The visits of priests to this region then and for many years after must have been angels' visits in every sense. I judge this from the fact, as Mr. McLea tells me, and as I gather from the oldest record of baptisms here, that many Catholics, parents and grandparents of the present generation, were not baptized till grown up. Some were baptized in infancy, which shows that priests sometimes called. Later, some were taken to Coffee Run or Wilmington.

The first authentic record of the visit of a priest known to us is that which you supply, and it was at the house of Andrew Maguire. I am inclined to think he was a Jesuit, from Conewago. Mr. McLea says he came from Lancaster. This section was more in the line of direct communication between Wilmington or Philadelphia and Lancaster than between those cities and Goshenhoppen. There was the Wilmington Pike and the Lancaster Pike, or the road through the Chester Valley. The Wilmington Pike passes only a mile or two south of the Doe Run church.

The Mr. Maguire at whose house he stopped was Andrew Maguire. The Mass, by the way, was said in the barn, as

affording more room. Both the house and barn are just over the brow of the hill, in a little depression south of the church.

Philip Dougherty lived first at the foot of the hill by the Doe Run, in a little house still standing. He kept a tavern there; but in 1804, and for years after (to 1817), in the time when Mr. McLea has a personal recollection of him, he kept a tavern at the sign of the "Peggy Bann," at Youngsburg, on the Strasburg Road, in East Fallonfield township, about two and a half or three miles south of Coatesville. (You remember the Strasburg Road leaves Westchester by the church door. It keeps south of the Chester Valley as far as Stottsville, three miles west of here, where it enters it. Passing through Parkesburgh it leaves the valley, and ascending the hill, passes the door of Parkesburgh church.)

Philip Dougherty died in 1817, and was buried in Doe Run graveyard. The family afterward went to Wilmington. There was another family of Doughertys about Doe Run, but no connection of Philip Dougherty's. A descendant of Philip Dougherty lives on the old Maguire farm, John Duffy, married to a great-granddaughter of Andrew Maguire.

Arthur O'Neil, at whose house that priest also held services, lived north of the Chester Valley, within the limits of what is now Parkesburgh parish. He lived two miles north of the village of Sadsburyville, in West Caln township.

It was at his house that Mr. McLea was baptized in infancy.

Mr. McLea gives, as a positive recollection, that in the summers of 1814 and 1815, the place was visited by Father Kenny, of Coffee Run (now the border parish between Philadelphia and Wilmington diocese. Father Kenny is buried at Coffee Run). For many years after, people Catholic enough to desire a priest in sickness, or to have a child baptized early, sent or went to the priest at Coffee Run. The stopping-place of a priest who stayed overnight, or held services, was at Maguire's, later at Fergus McLea's, the father of Wm. McLea.

Among those who, from 1815 on, helped to keep the faith

alive among the Catholics scattered through the lower section of the country, especially about Doe Run or Londonderry, who took care of the visiting priest, took him about among the people, and kept the graveyard in trim, were Fergus McLea (father of William), Patrick McGuire (son of Andrew), James Ferron, and later, his sons, John and Henry.

After Father Patrick Reilly went to Wilmington, I think he had charge of the Catholics in this section. He came to Londonderry, according to Mr. McLea's recollection, three times, and succeeded in stirring up the people to build a church. They did so in 1838. Everybody helped. They brought their teams, hauled stone and timber from their farms, and dug out for the foundations.

John Ferron was the builder. He was a carpenter and had charge of the work.

The Maguires were the stonemasons. There was a great deal of whiskey made and drunk in these parts in those days. Of course, over such a blessed work, it would be no sin to drink success, and every man came supplied with enough, even if need be, to help a neighbor to a "modest quencher."

John Ferron, the builder (he died in January, 1884, a noble old Catholic), knowing the general custom and its frequent consequences, at the start laid down his tools and declared if there was a drop drunk during the building of that church, some one else would have to build it. It was dry work from that on (so says Mr. McLea).

By January 1, 1839, the church, unplastered and without seats, was ready for Mass, and the first priest who said Mass in it January 1, 1839, was my old friend and professor in the Seminary, Father James A. Miller. By a simple accident Father Miller's reception at Doe Run was at first not very pleasant. Hitherto the people had looked toward Coffee Run and Wilmington for the coming priest. Father Miller was to come by the Pennsylvania Railroad from Philadelphia. Not all of them knew that. He got off at the wrong

station and was missed by Henry Ferron, who had driven to Midway (now part of Centreville) to meet him. He hired a horse and buggy and was driven over to the house of John Maguire, near the church, getting there about nine o'clock at night. Not accompanied by a Catholic, and coming by an unusual way, the old man was inclined to take him for an impostor and refused to entertain him. After some parley, he consented to take him to Fergus McLea and get his opinion and advice. But to guard against being robbed or having his throat cut on the way, he called up a neighbor to go with them. "Fargus, do you know this man?" The patriarch looked up, and to Father Miller's relief, said: "I guess that must be our clergyman from Philadelphia." The apologies were as vehement and embarrassing as the previous suspicions.

The next morning, January 1, 1839, Mass was celebrated for the first time in St. Malachy's church.

That afternoon, as Father Miller was driven by Henry Ferron to Wilmington, he carried with him an evidence of the abounding joy of the people, a testimony of good-will toward himself, and an earnest of their willingness to support a priest for their new church—a collection amounting to two dollars and a half. No 'sacra auri fames' had place in Father Miller's heart, however; and, on his arrival in Wilmington, he expended the money in the purchase of two glass cruciform candlesticks for the altar. These he sent back by Henry Ferron, and they are still used in the church. That was the last time Father Miller visited Doe Run.

I have here an old register made of leaves sewed together. It looks as if some of the outside leaves had been lost from it. It begins abruptly at the top of the outside page with the record of a baptism. It is mostly a register of baptisms, but contains a record of two marriages, two lists of persons confirmed, and one of persons who took a pledge of total abstinence.

The earliest record in the book is that of the marriage of Edward McCullough and Elizabeth Gibson—date, July 20,

1839; Wm. Loughran, sacerdos;—the other marriage was in the time of Father Sheridan, October 5, 1842.

The date of the first baptism in the book now is September 14, 1840; minister, Bernard McCabe. He baptized there also February 21, May 13, 14, and 16, 1841. Whence he came I cannot say.

Rev. Francis Patrick Sheridan (afterward of St. Paul's church, 10th and Christian Streets, Philadelphia) was the next priest. He was regularly assigned to and lived at the mission—in whose house I cannot say, unless it be that of a Quaker named Bernard. The day Bishop Kenrick gave confirmation, he was entertained at the house of Mr. Bernard.

The story of Father Sheridan's taking away is quite romantic; calculated to stir up tender emotions in sentimental breasts: it is that of a gentle Quaker maiden hiding her love and pining in secret; of a father, anxious for his daughter's happiness, making the advances; of a light-hearted, handsome Irish priest using her love as a lever to hoist himself out of a hard place; and of the hard cruelty of an old unsentimental bishop.

I could not hope to impart to the story the inimitable drollery of Father Cantwell's slow delivery, so I will tell it as best I can in my own way.

Old John Ferron told me that in those days Father Sheridan was as fine a looking man as he ever saw—as Captain Costigan would say, a splendid specimen of "manlee beautie." Unknown to him the gentle maiden looked on him with eyes of love, and in his presence her heart flip-flapped under her snowy kerchief. "The lowly vale for the mountain sighed," but she kept it dark. To the pale moon maybe she sighed her love, but she didn't sigh any to Sheridan.

The father also was attracted to Sheridan; and when the maiden impelled by desire opened her heart and "told her artless tale," he greatly approved of her notion. The day of the confirmation, when the Bishop was entertained by the family, they thought the time auspicious. The father took

Sheridan aside, and inverting the usual order in such affairs, proposed to Sheridan in the name of his daughter.

What a situation! The fury of a despised love; the rage of a rejected offer on the one hand, perpetual suspension on the other! But Sheridan, as witty as his namesake, was perfectly equal to the occasion. He was enamored neither of the maiden nor of his hard parish. Forced into the position the girl usually occupies in affairs *du cœur*, he accepted it, and with filial piety and becoming modesty referred the old gentleman to his father. It was a regular "ask papa." "I thank you for your generous offer, but I am not altogether free to answer for myself. You had better ask my father," pointing to Bishop Kenrick.

The old gentleman readily sought the Bishop, told him of his daughter's love, her heart's desire, his own hearty concurrence, the amount of property she would bring to Sheridan the day they were married, and respectfully urged the Bishop to give his consent to the marriage of "your son and my daughter." "He's already married," snarled the Bishop. "What! married?" said the old gentleman, aghast. "Yes; he's married to the Church."

Imagine the glee of Sheridan as he watched from his corner the glaring eye of the Bishop and the blank face of the father. Philadelphia was sure now! no more Doe Run for him! That afternoon, as the Bishop left Doe Run, he took with him that over-attractive gentleman, who never came back. And the maiden was left, like Mariana in the moated grange—"He cometh not, she said, I am a-weary." I suppose in time she got tired being weary, but we all know Sheridan got to the city.

His first entry in the register is January 16th—year not marked. But the next—February 25, 1842—makes it that year. He came to Doe Run from West Chester, and Mr. McLea tells me the snow was so deep, the men had to go before and open a road for him. He had charge of the mission about a year. His last entry in the register is January 15,

1843. There is a list of persons confirmed in Father Sheridan's handwriting, but no date. But we know *aliunde* that it was at the very close of Father Sheridan's administration, for Bishop Kenrick took him away with him to the city.

Next, according to the register, is Hugh P. Fitzsimons—May 21, 1843, to Nov. 24, 1844.

Although Father Fitzsimons' last entry in the register is Nov. 24, 1844, yet "Minister Forbesius" has recorded himself as baptizing in the same year on Aug. 21st, Oct. 21st, and Nov. 16th. They must have "taken turns" attending St. Malachy's that year; or rather, Father Forbes must have been sent to Doe Run early in the summer of 1844, for there is no entry of Father Fitzsimons from April, 1844, to that last one of Nov. 24th, when likely enough he took Father Forbes' place for the occasion.

Father Forbes' last two records are 25th of Jan. and 21st of June, 1846, but I doubt if the dates are genuine. His records are disorderly, mixed in with those of other priests, and in some instances the day and month were evidently supplied afterward. Where Fitzsimons and Forbes lived, I do not know.

The next priest who had charge of the mission was Rev. M. Malone (afterward for many years pastor of St. Vincent de Paul's, Minersville, Schuylkill Co.). He was of the Malones of Lancaster, and, I think, lived there. He attended Dromore and that section of Lancaster County.

I am now at a part of the history where no doubt you are better informed than I am, but I give you the succession of priests as it is in the register. August 11, 1846, is his first record. It runs in beautiful order to June 18, 1848.

September 18, 1848, John Loughran makes his first entry in the register and his last is March 17, 1850.

He was succeeded by James F. Morris, whose first entry is April 21, 1850, and his last May 18, 1851.

The next and last entry in the book is that of J. F. Prendergast (Father John), August 17th (I suppose, 1851).

There is then a break in the records up to Jan. 1, 1857, Patrick Fitzmaurice, pastor. The history of the mission thenceforward is that of Parkesburgh, and later of Coatesville.

I find no records at all of any baptisms or marriages by Father Doyle.

Father John, I suppose, kept the records at West Chester.

Bishop Kenrick confirmed also in Father Malone's time, but whether at Doe Run, I cannot say. There is a list of the confirmed in Father Malone's hand, and the date, Nov. 21, 1847. The date was supplied afterward and in different ink, but by Father Malone.

Bishop Newman confirmed at St. Malachy's in Father Doyle's time and took him away with him.

Bishop Wood confirmed also at Doe Run before Coatesville church was built, when Father Charles A. McFadden lived at Parkesburgh.

The present church of St. Malachy's was built by Rev. Charles A. McFadden, A.D. 1865. It was begun in the fall of 1864, and finished in the next year. The builder was again John Ferron.

Rev. Patrick Fitzmaurice makes his last entry Dec. 25, 1858.

Rev. Mr. Crane's first entry is Jan. 16, 1859, and his last Nov. 2d, in the same year.

Rev. Mr. Quinn succeeded his entries, beginning Jan. 22, 1860, and ending Nov. 15, 1863.

CHRONOLOGY OF CATHOLICITY IN MASSACHUSETTS.

BY REV. J. M. FINOTTI.

1647. Act of Mass. against Missionaries.

1650. December 8.—Feast of the IMMACULATE CONCEPTION. Fr. Gabriele Druilletes arrives in Boston from Quebec, to confer with the Commissioners on the Alliance which they had sought to establish between the United Colonies and Canada.—Major Gen. Gibbons, of Charlestown, offered him the key of a room in his own house, that the good father may use it to perform therein the rites of his Church. Was the Major a Catholic ?—On December 21st he starts for Plymouth, and Governor Dudley gave him fish for dinner, a Friday having occurred while the good father stopped there.—On his way back to Boston Fr. G. Druilletes, S.J., stopped one night with the famous John Elliot, the Apostle of the Indians.—He left Boston for his mission on the Kennebec, on the 3d of January, 1651, and arrived at Marblehead on the 9th do. Was any Catholic in Massachusetts then ? No direct record as to their existence there can be obtained from history.

1687. Rev. Mr. Geoffroy visits Boston on his way to France.

1690. Sir W. Phipps having taken Port Royal in the Acadian settlements, carried Rev. Louis Petit to Boston. (See in J. G. Shea's Memoirs, in the Pilot, 1856, the hanging of the poor Irishwoman, Glover, for supposed witchcraft, because she could not say the *Pater noster* but in Irish.)

1700. Act of Mass. against Missionaries.

1756. Col. Winslow, and Capt. Mallay, by order of the British government, carried off 15,000 Acadians, the most French, and they were quartered as paupers, in utter degradation all over Massachusetts and other colonies, and many in Boston.

17—. When the Catholic Indians of Maine met the War Council in Watertown, they protested they would not join the Alliance if they were not allowed to have a priest. The Mass. Commissioners promptly acquiesced, while shortly before Gen. Washington had forbidden by a general order to offer any insult to the Catholic religion.

1778. Aug. 28—Count D'Estaing arrives with his fleet in the Harbor of Boston. Catholic services are publicly performed in Boston by the chaplains of the French fleet; funeral processions, etc., etc.

1788. Rev. Claude Florent Bouchard de la Poterie opens the chapel of the Holy Cross (an abandoned French Protestant church) to Catholic meetings, for the accommodation of some 120 Catholics.

Poterie proved a wolf. Rev. Mr. O'Brien, of New York, by order of Bp. Carroll, examines into his conduct, and Poterie's faculties are withdrawn. Poterie refuses to submit.

1790. Rev. Louis Rousselet is appointed by Dr. Carroll, but soon after suspended.

1791. January.—Rev. John Thayer, a Bostonian, converted *in Rome* from being a Congregationalist minister, is appointed by Bp. Carroll pastor of Boston.

June 6.—Bishop Carroll attended the Annual Artillery Dinner at Boston.

CATHOLIC AND ANTI-CATHOLIC ITEMS IN NEW YORK COLONIAL PAPERS.

"A Letter to a Country Justice of the Peace, concerning the present state of Popery, in and about London." St. James' Square, August 12, 1734.—("New York Gazette," Dec. 7, 12, 1734.)

"The French have very considerable settlements in a Province they call Hanoise, a vast country cleared and cultivated as in France; their chief commodity is wheat and lead." . . . . "They have in the Province of Hanoise Three fine towns, the houses built of stone and inhabited by above 16,000 whites." *—("New York Gazette," Nov. 28, Dec. 3, 1737.

"General Court of Massachusetts, Oct. 26, offered £50 for scalps of women and children taken in fight."—("Weekly Post Boy," Nov. 12, 1744.)

"Letter from a Swedish Gentleman at Quebec, August 6, 1749.

"I have found more learned men in Canada than I imagined had been in all America. The Jesuits in general excel in several parts of learning; and the King's officers also are skilful in the arts and sciences." (Galissoniere) "is the most learned man in all sciences but especially in Natural History, that I have yet seen." †—("Weekly Post Boy," Oct. 16, 1749.)

"Captain Sanders met by many Penobscot, Passamaquoddy, and St. John Indians, but no Norridgewocks; all desire to renew and confirm peace."—("Weekly Post Boy," Dec. 30, 1751.)

---

* Hanoise is a misprint for Illinois. The item shows how entirely unknown the Western country then was.

† This is Kalm's testimony after visiting Pennsylvania and New England.

"James Murphy, schoolmaster, ran away from John Scot, Hanover Township, Morris Co., N. J. He spoke French and had been a soldier in the French service."—("Weekly Post Boy," Dec. 25, 1753.)

"From Maryland papers we further observe that some measures were thought necessary to be taken in order to put a check to the Papists within that Province."—(Ib., June 24, 1754.)

"Nov. 19–20, 1755.—Three sloops, Hannah, Three Friends, and Swan, arrived in the Delaware (with Acadians). Governor Morris in great fear. People uneasy lest they may join their countrymen now employed against us, or foment some intestine commotion in conjunction with the Irish and German Catholics in this and the neighbouring Provinces."

"Charlestown, S. C., Feb. 5.—Two parties of French Neutrals who attempted to escape by traveling northward, retaken."—("New York Mercury," March 1, 1756.)

"Boston, August 15.—We hear that the Acadians, commonly known by the Name of French Neutrals, who were removed from Nova Scotia in the year 1755, are to be sent to Old France:—A List of those in this Province is taking to send Home, for Transports to be sent to carry them."—("N. Y. Gazette," August 22, 1763, No. 245.)

"Boston, January 10.—Monday last Capt. Atwood arrived here in but three days from Halifax; by the Papers we learn that all the Neutrals (so called), consisting of between 500 and 600, except four or five families, who have taken the Oath of Allegiance, have embarked on board vessels for Cape Francois. They had a weekly allowance in that Province of Provisions, the same as Soldiers, in hopes of their becoming Subjects of Great Britain. Their removing is felt by the Inhabitants in the extraordinary rise of Wood there, which they used to cut and supply the Town with."—("N. Y. Gazette, or Weekly Post Boy," January 24, 1765, No. 1151.)

"Boston, February 11.—We hear that the French Neutrals (so called), who went from these parts last Fall, to Cape Francois, have been unable to endure the Heat of the Weather there, so different from the Climate to which they had heretofore lived in. That many died soon after their arrival, and 'twas tho't but few would survive the mortality that rag'd among them."—("N. Y. Gazette, or Weekly Post Boy," February 28, 1765, No. 1156.)

"Boston, February 25.—By a Letter from Cape St. Nichola, dated December 28, we are informed that out of seven Hundred Acadians that went from these Colonies, four Hundred are dead. They had been put to many Difficulties; when they were landed they had no House to put their Heads in, till they built one themselves; they were kept at work like Negroes, allowed no Land, and no Money for their Work."—("N. Y. Gazette, or Weekly Post Boy," March 7, 1765, No. 1157.)

"New York, July 11.—We hear that a Party of French Neutrals, who had been for some Time past at and near Westchester, made their Escape from that Place, and were taken up near Fort Edward, in their Way to Crown Point."—("New York Mercury," Monday, July 11, 1757.)

"New York, June 30.—By Capt. Given, who arrived at Boston the 20th inst. in 9 days from Louisburg, we are informed, that about 150 French Neutrals had arrived there from Pictou, in order to receive the protection of the British crown; but as there could be no dependance on their fidelity, they were to be sent to France in a cartel ship: these Neutrals informed, that about 50 Indians were also coming in to surrender themselves to the English:—And that the miners lately arrived from England, together with part of the garrison, were daily employed in making the necessary preparations for demolishing the works of that place, so as not to leave one stone upon another."—("New York Mercury," Monday, June 30, 1760.)

THE MARTYRS OF THE COLORADO, 1781, AND THE IDENTIFICATION OF THE PLACE WHERE THEY DIED.

Four missionaries of the Seraphic Order of St. Francis laid down their lives in the summer of the year which witnessed the surrender of a second British army on the Atlantic coast.

They had founded two missions, that of the Immaculate Conception and that of St. Peter and St. Paul, on the River Colorado, which sends its waters to the Gulf of California; but before their zeal could bear the fruit they desired among the wild tribes of that river, their dauntless courage was rewarded with an immortal crown.

These missionaries were men worthy of remembrance in the annals of the Catholic Church. The Superior was a man who, by his zeal for scientific discovery, no less than his desire and prolonged labors to extend the kingdom of Jesus Christ, is entitled to our veneration. Father Thomas Hermegild Garces was born at Morata del Conde, in the kingdom of Arragon in Spain. Having embraced the rule of St. Francis in a zealous community, he was sent to Mexico and began his labors in the Apostolic College de Propaganda, that of the Holy Cross at Queretaro. Here he was distinguished for his zeal in the confessional, devoting himself especially to the children, forming them to a life of piety, and giving those impulses and directions to the youthful mind which would prove an anchor of safety in the sorrows of life.

When the suppression of the Jesuit missions took place the Franciscans were called upon to take up the labors so suddenly interrupted. Father Garces was sent to San Xavier del Bac, in our present territory of Arizona, a mission so severe

that the Jesuits had called it the novitiate—few of the Fathers being able to endure its hardships more than a year. The missionary, however, labored here for twelve successive years, amid the Papagos, Sobaipuris, and Pimas, sharing the life of his flock, living on Indian corn, with no bed but the earth, and often with no shelter of any kind. The articles not of absolute necessity—chocolate, tobacco, and the like—he always gave away.

He had been but three months in his mission when, in 1768, he began those apostolic journeys which have rendered his name famous even in the secular history of America. His first exploration in 1768 was to the nations lying in the west of his mission; the next year, bearing his banner of the Blessed Virgin, he struck to the east toward the Apaches, and penetrated several hundred miles in the territory held by those fierce tribes. In 1770 he visited the tribes of the Gila, everywhere announcing the truths of the Gospel. The next year he travelled several hundred miles to the west, and in 1772 penetrated to new settlements in California.

His sixth journey lasted from October, 1775, to September, 1776, and in it he traversed an immense district to the north, visiting the mission of San Gabriel in California. The object of the Apostolic courses was the founding of a series of missions to connect Sonora with California, New Mexico, and Texas. With this view he visited the nations, gaining their good-will and such knowledge of their position, numbers, and connection with each other as would make his plan possible. They were not effected without great hardships, hunger, nor without great danger from wild beasts, from frightful precipices, from savage Indians; but his heart burning with love of Jesus made him hold all light, in view of the great advantages which he foresaw, and which would have infallibly followed from the prosecution of his plans.

He often travelled alone without a guide or guard, living on roots, seeds, or any animal he could capture. On one occasion his horse ran off, leaving him alone and destitute; on

another his horse fell dead, and he was soon after surprised by a band of Apaches, who, providentially recognizing the great missionary, asked what had become of his horse, and learning his loss sent some of the party to get the saddle and other articles, placing them on a new horse for him.

On another occasion he had knelt down on the ground, all absorbed with devotion, to recite his office, when a party of Indians surrounded him, with bows bent to fire. A mysterious awe held them; but when he at last perceived them, he continued his devotion undisturbed, and after he had concluded, won them by his affectionate address.

In 1780 he was sent to found two new missions on the Colorado, among the Yumas. He reached the spot, and the missions of the Immaculate Conception and of St. Peter and St. Paul were soon established. The plan adopted was a new one in Spanish missions. The Jesuit Fathers had followed the system of reductions, bringing the converts into a kind of a community, which the missionary directed. The Franciscans had pursued the same plan, but as the Jesuit system had been the object of violent attack, it was resolved on the Colorado to have no *presidio*, or post occupied by troops to defend the mission village, but to place in each mission eight soldiers and eight married settlers, in whose hands all temporal affairs were to be left; the missionaries being confined to the spiritual duties. Moreover the converted Indians were to remain in the midst of their pagan countrymen.

The missions were founded with the usual ceremonies, and the Fathers began their labors. Father Garces labored at the mission of the Immaculate Conception with Father John Anthony de Barraneche, a native of Navarre, a man of most exemplary life, a model of religious observance and rigid penance. Like many other youths he had come to Havana in pursuit of fortune; but at the age of seventeen, abandoning a promising future in commerce, he entered the convent of the Franciscans there. His virtues were soon recognized, and after edifying that city for three years he spent seven years in

the college of Queretaro, to which he travelled on foot from Tampico. Of him it was said: "His habitation was the choir; his breakfast abstinence, his rest watching and prayer, his delight a discipline of blood, his visits paid to the Blessed Sacrament, his whole care to continue through life the punctual, scrupulous observance of the practice of his novitiate."

Father John Diaz, the missionary at St. Peter and St. Paul, a native of Alaxer, in the Archbishopric of Seville, born in 1736, who had taken the habit of St. Francis at the age of eighteen, in the Province of St. Michael in Estremadura, came to America in 1763, when the missions formerly directed by the Society of Jesus demanded the care of the children of St. Francis. He had labored zealously, exposing himself to great hardships and dangers.

His companion, Father Joseph Matthias, was born at Almorza in 1744, and took the habit at Logroño at the age of seventeen. He was a religious of great modesty and humility, a profound philosopher and theologian, but he sighed for the foreign missions. A letter to his sister, written March 26, 1769, has been preserved, and is such a picture of a noble soul that we insert it in our brief sketch:

"Dear Sister: If you have ever co-operated in my holy desires as you did in my resolution to take the habit, for which I shall ever be grateful to you as doubly my sister, I can never esteem you more than now, when, by the letter of Don. Miguel, I see you instructing me by your advice, and encouraging me by your joy. I never, indeed, expected less from your prudence, virtue, and love for me; and I should fail in my duty to you, did I not tell you the end, the college, and the motives of my vocation, and so I declare to you that I banish myself from our country; leave my parents, sever myself from my kindred and friends, solely for zeal for the faith, the conversion of souls, and a longing for martyrdom. I have long battled with these desires; self-love and my own ease, the esteem I might enjoy in our own province, the posts of rector and other honorable ones which I might expect, the

good I might do by preaching and example, health by no means robust, the grief of my parents, the hardships of so long a voyage, the perils of the inconstant sea, were all before me. They were motives which long prevented my writing to you; but finding no rest, and unable to repel my desires for extending the faith, and for martyrdom, and finding them all to the sophistry of self-love, I resolved to solicit admission, and such was my joy on receiving my patent, that for the first time in a month I slept quietly, and many told me I must have received good news. Could it be aught else when the observance of our seraphic rule and regular discipline are supremely strict and easy; the opportunities of planting the faith of Christ and suffering martyrdom continually. In that college, sister, we are all equal. The Father Guardian goes to all the hours of choir and other community exercises like the humblest, even to the matins which are indispensably at midnight. The community meditation lasts two hours, one at complin and one at matins, which end at half-past two. The seclusion is as great as the strictest convent, because no one can speak or enter another's cell except on the accustomed day, and then in determined places. The seclusion from seculars is great, as they never enter the convent, and we never leave except to go and hear confessions, and then only those deputed by the superior. To all is given what is necessary, without any distinction between the Guardian and the humblest. In fine, the observance of the rule is most easy; its transgressions difficult; its labor easy to be borne, the Guardian being the first in them. The opportunities for spreading the faith of Christ, and suffering martyrdom, so longed for by our Frs. St. Francis, St. Anthony, and others, or rather by all the Saints of the order, you may consider must be frequent in the twenty-eight missions of the college, amid the remote and savage regions of Texas and Sonora, where many have died with the palm of martyrs, and the conversions are great. It is true that there is much hardship, hunger, and thirst, intolerable heat and painful journeys, but what is this in comparison with

what the souls cost Christ, and the benefits which I have received from Him? And unless some one is aroused to the spiritual conquest of these souls, they will constantly fall into the nets of Satan. So I commend myself to God, to give me strength to bear them all, and give a safe voyage and the health and grace necessary for so holy an enterprise. Console my parents, to whom I have also written."

This letter gives a picture of the great missionary college of the Holy Cross at Queretaro, as well as of the spirit which animated the Apostolic men who issued from it. The earlier martyrs of the faith in America could well receive them as men filled with the purest, simplest spirit of religion and devotion to the cause of Christ in an age fast verging on infidelity.

The missions on the Colorado had been founded nine months when the evil effects of the new system produced their fruit. The settlers and soldiers occupied the best grounds which the Yumas had for their scanty, ill-raised crops of maize, beans, squashes, and melons; while their cattle ate up a great deal of the grass seeds on which the Indians subsisted. This, with an injury done by a soldier, stirred up the Indians, and they resolved on a general massacre. The missionaries, who were constantly visiting the Indian huts instructing the neophytes, encouraging them amid temptation, and inviting all to the general instructions, had some suspicion of danger. They sent Father Diaz to Sonora, to lay the affair before the authorities. His visit was fruitless: he returned with his companion, and by a kind of mission prepared the Spaniards for death.

On the 17th July, 1781, the storm burst. Father Barreneche had just said Mass, and Father Garces was preparing to celebrate, when the yells of the Indians, the shrieks of the wounded and dying burst on their ears. The Mission of the Conception was in their hands. The missionaries hastened out to the dying. Father Barreneche, though struck and ill treated, confessed and absolved all he could find. Mean

while, the Indians having sufficiently completed their work, hastened to the other mission nine miles off. The missionaries there, Frs. Diaz and Moreno, had just ended Mass, and were about to give the last sacraments to a sick woman, when the Yumas, stimulated by blood, arrived. The missionaries were among the first to fall. Father Diaz was beaten to death, Father Moreno was cut down by the blow of an axe on the head. The murderers then set the churches on fire, and leaving the bodies of the missionaries there, continued their massacre, and at last retired to a distance in the woods.

Fathers Garces and Barreneche remained at the mission all that day and the next, preparing the survivors for death. The latter proposed on the 18th to Fr. Garces to take refuge at the other mission. As if enlightened from above, Fr. Garces replied: "It is useless; they have already finished all the people there." At last they set out in hopes of getting their little band to a place of safety. At a lake where they halted Father Barreneche hearing a wounded Spanish soldier call out from the opposite side, swam off, crucifix in hand, and at considerable risk, confessed and comforted the dying man. Father Garces had stopped to divide his clothing among some of the band who were naked, but he soon swam over and joined Father Barreneche. The two then proceeded to the hut of a pagan Indian, where, on the 19th, they were found by a band of the Yumas who were looking for them, to carry them off prisoners. When they were in the hands of the band, an apostate cried out: "If you leave alive these men, the worst of all, everything is lost." On hearing this, they all rushed on the missionaries and soon beat them to death. When the murderers retired, an old woman, still a pagan, but one who greatly revered the missionaries, interred their bodies.

A soldier escaped to the nearest fort in Sonora, and a party under Lt.-Col. Pedro Fages started for the missions. They found all in ruins and the bodies of Fathers Diaz and Moreno on the ground in their missions, although five months had elapsed. They lay at some distance from each other. They

were respectfully placed in coffins, and search made, but in vain, at the other mission for Frs. Garces and Barreneche, whose grave was at last discovered and their bodies perfectly intact. The expedition then returned with the bodies of the four martyrs, sons of St. Francis, which he delivered as precious relics to the Superior of the Sonora Mission. Some years after they were carried to Queretaro, and their remains solemnly interred on the 19th July, 1794; a sermon on their virtues and merits being delivered in Spanish by Father Diego Miguel Bringas de Manzaneda, and another in Latin by Father Jose Maria Carranza.

To determine the exact position of the two missions where these missionaries labored and died was most desirable. Much of the territory once held by Spain is now within our limits, but these missions were near the mouth of the Colorado, and there was some doubt whether we can claim them as martyrs of our land, or must allow Mexico to hold the honor, for, as an ancient Father of the Church wrote, "the place where a martyr dies is his native place." Fortunately, however, a zealous Franciscan interested in the early history of the Church and the services rendered to it by his order, has been able to settle the question.

Contemporaneous Spanish maps, drawn, of course, without the accuracy of our coast survey and topographical engineers, place the missions, but not so definitely that any one could positively fix their position. Father Zephyrin Engelhardt, after laboring for years on the Indian missions at the north till his health was seriously affected, was sent to this very district with a hope that it would restore him. A sketch of these missionaries filled him with a pious desire to identify their missions. He wrote: "Yesterday I undertook to find the mission which, I was told, was on the west side of the Colorado, ten or fifteen miles north of Fort Yuma. So Father Chancot, of Yuma, insisted, though he had not been there, as did all the Indians who preserved any tradition of the event. They knew, however, only of one mission. Some old Mexican women con-

tended that one mission was right on the hill where Fort Yuma stands, which is right opposite the Gila River, and ten miles from the Mexican border on this side of the river.

"The Yumas insist that they have always lived right here, so that the missions established among them could not have been in Mexico. The reservation, at present, extends five miles south of Fort Yuma, and ten miles north, running six miles west, and the Indians maintain that this has always been their home. They have not even any tradition of having come from any other place. Well, ten miles north of Fort Yuma is a ridge of mountains running from west to east, and on the east sloping down to a level with the Colorado. Just at this point on the river I found vestiges of some large stockades and buildings that must have stood there. It is a beautiful place. On the north and west it is shut in by mountains: on the east are the Colorado and Arizona, while to the south a wide plain on both sides of the river extends to Mexico, with only here and there a solitary mountain. It is just such a place as the missionaries would have selected. I found only one piece of a post projecting about two inches from the ground. The whole place is now perfectly bare. It is rocky, and the rocks and indeed the whole surface is still blackened, showing that fire must have swept over it. This, the Indian explained to me, was the case. The ground or rocky soil was dug up in various places. The Indian explained that this had been done by the Mexicans, who came after the priests were killed. They came to find the gold which the Fathers were said to have buried there. That is his version of it. Probably it was to find the bodies or sacred vessels. This breaking of the ground might have been done by miners, however, as well. There are silver mines not far off. The Indians could not tell me where the priests were killed, if not right there, or where buried at first. In fact, they know or want to know very little about it all. Now, if, according to the Spanish accounts, one mission was only three leagues north of the other, then the place I describe above was the

mission of Saint Peter and Paul, and Fort Yuma was La Concepcion. The place at the end of the mountain ridge is the boundary of the Yuma reserve north, and is just ten miles from Fort Yuma. This is then sacred ground. I enclose a little map, which gives the surroundings exactly. I marked La Concepcion with a cross, a little above Fort Yuma; St. Peter and Paul on the Gila."

MEETING OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

THE Seventh Public Meeting of the United States Catholic Historical Society was held at Nilsson Hall, 15th Street, New York, on Monday, May 8, 1887.

The Rt. Rev. Thomas S. Preston was called to the chair; there were present the Recording Secretary, F. D. Hoyt; Corresponding Secretary, M. F. Vallette; members of the Executive Council, Rev. R. L. Burtsell, D.D., Rev. James H. McGean, Charles Carroll Lee, John Gilmary Shea, and a quorum of members, including Rev. Arthur Donnelly, Rev. Dr. P. F. Sweeny, Rev. P. F. Dealy, S.J., Very Rev. Charles A. Vissani, O.S.F., and Mr. William Seton.

After the reading of the minutes of the last meeting, the following reports were read by Mr. John G. Shea:

The Executive Council of the United States Catholic Historical Society respectfully report:

That the second number of the Quarterly MAGAZINE, embracing the Report of our last meeting, and the interesting paper on Commodore Barry, read by our associate, William Seton, Esq., with other interesting papers, and several valuable documents, has been issued.

THE CHURCH IN ST. AUGUSTINE.

Since then an event has occurred which they deem worthy of notice by a Society devoted like ours to the study of the history of the Church in this country, and to the endeavor to excite a more extended interest in the subject.

The event was the destruction by fire of St. Augustine's Cathedral, Saint Augustine, Florida, on the 12th of April. The edifice which became a prey to the flames, though prob-

ably the oldest Catholic church building on our eastern coast, dating back a century, was only one in a series which the ancient parish has had.

The parish of St. Augustine is the oldest organization in this country. It dates back more than three centuries—to 1565; and its records, which are perfect from 1594, antedate the settlement of Virginia, Hudson's entry of our harbor, the founding of Quebec, and the Landing of the Separatist Pilgrims on Plymouth Rock.

Peter Menendez de Aviles having reached the coast on the 28th of August, feast of St. Augustine, gave the name of that holy Doctor to the city which he founded on the feast of the Nativity of the Blessed Virgin, September 8, 1565.

On that day the colonists landed, and Mass was said at a spot north of the present fort, which was thence styled Nombre de Dios, as there the name of God was first invoked. Here in time a chapel or hermitage was erected, dedicated to Nuestra Señora de la Leche.

As the town was laid out, a site was selected for a church, which was at once built, and the parish was organized from the date of settlement, with its duly appointed parish priest, Rev. Martin Francisco de Mendoza Grajales. This first church stood south of the present city at a spot marked on maps of St. Augustine in early days as Nombre de Dios chiquito. About 1570 the settlement was moved up to the present position, and a church built on the plaza. Like the public buildings erected at the same time, it was a substantial edifice, but in 1586 Francis Drake, on one of his piratical cruises, landed a force to pillage St. Augustine. A brave defence was made, and some of the pirates fell. Infuriated at this resistance, Drake gathered all his force, drove the people of the town from it, and set fire to the buildings, so that the church, with every other edifice in St. Augustine, was laid in ashes. The earliest records of the church apparently perished in this conflagration.

The city and church were rebuilt soon after, and the records

now extant begin with the term of Rev. Diego Scobar de Sambrana, January 1, 1594, and constitute the oldest and most complete set of records in the country.

The church of the Franciscan Fathers with their convent, on the site now occupied by the U. S. barracks, in violation of the treaty of cession, was burned in March, 1599.

In March, 1606, the parish church of St. Augustine was visited by Bishop Gabriel Diaz Calderon, who then for the first time in the limits of this country administered the sacrament of confirmation. The sacrament of Holy Orders was also first conferred in this same parish church, August 24, 1674. The church was at this time of wood and poorly fitted up.

In October, 1702, Governor Moore, of South Carolina, attacked St. Augustine by sea, while an army on land under Col. Daniel assailed it also. The inhabitants took refuge in the fort, and failing to capture that stronghold, the invaders set fire to the town; the parish church, Franciscan church, convent, and library all being consumed.

When the inhabitants returned, the chapel of Nuestra Señora de la Soledad was used for some years as the parish church.

Bishop Tejada, who had been appointed auxiliary to the Bishop of Santiago de Cuba, came to reside in St. Augustine in 1735. He found the chapel in a wretched condition, and he restored is at his own expense, strengthening the walls and adding a stone sacristy, so that it might serve decently till the parish church was erected.

Large sums had been appropriated by the king to rebuild the parish church in the plaza, but the Bishop found only four bare walls, not carried high enough to receive the roof. The Bishop used every exertion to obtain its completion, but failed.

When the English obtained possession of Florida, in 1763, the temporary chapel, notwithstanding the restoration by Bishop Tejada, had become an utter ruin, and the people

heard Mass in the Bishop's house facing the plaza, the site now occupied by a Protestant Episcopal church, the United States Government having given the Catholic property to that denomination.

During the English occupation, Minorcans were brought over and settled at New Smyrna, where they had a parish church and priest. In 1777 this colony, in consequence of ill treatment, revolted, and removed to St. Augustine, led by Pellicer, ancestor of the first Bishop of San Antonio. Rev. Mr. Camps, their parish priest, accompanied them, and seems to have used the chapel of La Soledad, the English being in possession of the Bishop's house.

At the close of the Revolutionary war, England restored Florida to Spain, and a regular parish priest was appointed for St. Augustine. Rev. Michael O'Reilly, parish priest in 1793, erected the church which has just been destroyed. It was solidly built of coquina, in the Hispano-Roman style, with a belfry containing a chime of four bells, one dedicated to St. Joseph, bearing the date of 1689. Rev. Michael O'Reilly was a zealous priest, who remained at St. Augustine till his death, leaving most of his property for pious and charitable uses. His tomb is still to be seen in the cemetery.

Bishop Moore was about to restore and enlarge the church, and had the plans drawn when the conflagration occurred.

As this church is on the site of the first established in a permanent settlement, and with its parish dates so far beyond the history of any other in the country—its restoration as that of our primal church should be an object of interest to all Catholics in the United States. It is a church and parish that we can always point to as evidence that we were the pioneers of Christian life and worship. It represents the work in which two servants of God, St. Pius V. and St. Francis Borgia, took a deep and special interest.

If every diocese in the country takes the matter in hand, the new church of St. Augustine, with its altars of St. Pius and St. Francis Borgia, may be made what we have not yet,

a magnificent historical monument, around which would cluster the memories of a long line of zealous bishops, priests, and missionaries.

The Librarian respectfully reports that he has received as donations to the Library and Museum of the Society:

From Rev. J. Pye Neale, S.J., of St. Inigoes, Md.:

A brick from the ruins of the old Catholic Chapel at St. Mary's, the church coeval with the settlement of Maryland, and in which Rev. F. Andrew White and his successors officiated.

From Very Rev. E. Jacker, V.G.:

The pocket missal carried for years by the illustrious Bishop Baraga, and some mementoes of his career.

From Madame Bayer

Numbers of the Annales de la Philosophie Chretienne, and the Revue Générale, Brussels.

From D. & J. Sadlier & Co.:

Album Benedictinum.

From John G. Shea:

Catholic Directories, 1885, 1886.

From S. Hollyer:

Early engraved portrait of the Second Lord Baltimore.

From Sister Mary Francis:

Steel portrait of Very Rev. John Power.

From Mrs. Abraham Hillyer:

Two Catholic Almanacs.

On motion of Mr. F. D. Hoyt, Mr. William Seton, nominated at the last meeting, was now elected a member.

The President then introduced the Rt. Rev. Stephen Vincent Ryan, Bishop of Buffalo, to the audience, among whom were Rt. Rev. John J. Conroy, Bishop of Curium, Rev. M. A. Taylor, Rev. A. du Ranquet, S.J., and many other clergymen of the city and neighborhood.

The thanks of the Society were tendered to the Rt. Rev. Bishop for his eloquent and edifying address.

NOTES.

An Illinois Manuscript of Fathers Allouez and Marquette.—We give a detailed description of a very ancient manuscript containing prayers, instructions, and a catechism in the Illinois language, written by Father Allouez for the use of Father Marquette, both Jesuit missionaries in the 17th century in the Western country.

This precious manuscript measures four inches two lines in length by three inches and one line in width. The paper is strong, but yellowed by time, which gives it the appearance of parchment. The writing is that of the 17th century. The ink retains its blackness, and the whole is perfectly legible, although the writing is very fine.

The volume has been bound, but the cover is gone; all the leaves, however, are preserved intact.

After this—the material description of the volume—I proceed to analyze the contents, following it very exactly page by page.

The first leaf is not folioed. It contains no writing on the first page, but turning over, we read: "Notandum | quod ubicumque reperitur | *tchi*, debet scribi & pronun | ciari *si*. *chi* verò ut | apud gallos." |

The regular paging begins on the second leaf, and it begins with this title: "Preces Ilinicæ"—Illinois Prayers. "Pro signo crucis"—The formula for the sign of the cross is in Illinois.

"Acte de foi de la presence de Dieu"—Act of faith in the presence of God. This prayer occupies the rest of p. 1 and runs over on p. 2.

P. 2, "Acte d'Adoration"—Act of Adoration. This prayer covers p. 2 and four lines on p. 3.

P. 3, "Acte de foi"—Act of Faith. The rest of p. 3 is taken up with this prayer.

P. 4, "Acte d'Espérance." The whole of p. 4 (sixteen lines) is devoted to reproducing this prayer.

P. 5, "Acte d'Amour"—Act of Love. Covering p. 5 and four lines on p. 6.

Pp. 6 and 7, "Acte de Remerciements"—Act of Thanksgiving. Part of p. 6 and p. 7, leaving on the latter a blank of about an inch.

P. 8, "Demande"—Petition. All p. 8 "Act of" is understood.

P. 9, "Offrande"—Oblation ("Act of" understood). The whole page except about an inch.

P. 10, "Acte de Contrition"—Act of Contrition. All the page except about an inch.

Pp. 11, 12, 13, 14, 15, 16, 17, and 18. Under the titles "Au commencement de la Messe," "A l'élévation de l'hostie," "A l'élévation du calice," "Offrandes des merites de Jésus Christ," "Action de Graces pour la foi,"—At the beginning of Mass, At the Elevation of the Host, At the Elevation of the Chalice, Offering of the Merits of Jesus Christ, Act of Thanksgiving for the Faith. These pages contain the prayers which the Indians recited during Mass. P. 18 is blank.

Pp. 19, 20, 21, and 22. These pages contain the "Pater"—Our Father, "Ave Maria"—Hail Mary, and "Credo"—Creed. The titles are in Latin—the whole of the text is in Illinois.

Pp. 22 and 23. About one-third down the page is the following title in French: "A N Dame Im. Patrone de la Mission des Illinois"—To our Lady Immaculate, Patroness of the Illinois Mission. Then follows an Illinois prayer, ending about one-third down p. 23. The rest is taken up with an Illinois prayer, "A l'Ange Gardien"—To the Guardian Angel.

Pp. 24, 25, and 26. Three prayers, entitled "Pour les Parents," "Pour les défunts," "Pour le missionaire," and another for the end of the Mass.

Pp. 27, 28, 29, 30, 31, and 32. These pages contain the Litany of the Holy Name of Jesus, with two other prayers—all in Illinois; completing the morning exercises. Then follow Evening Prayers, several of which are repetitions of those for Morning.

Pp. 33, 34, 35, and 36 contain Evening Prayers like those already described.

Pp. 37 and 38. "Pour la petite couronne"—For the Little Crown; an abridgment of the Beads in honor of the Blessed Virgin. This prayer occupies the whole of p. 37: the next page is blank.

Pp. 39 and 40. Page 39 contains the Ten Commandments of God. and the text continues on p. 40 without a title. We may infer that it is an exposition of the Commandments of the Church. The only title is "Dei Mandata" at the head of p. 39.

Pp. 41, 42, 43, and 44. "Litanies"—Litany of the Holy Name of Jesus. It occupies all these pages.

Pp. 45, 46, and 47. The title is "Asperges me," etc. This anthem, which is chanted before Mass, is in Illinois, and covers three pages, with a long prayer. At the bottom of p. 47 is a Latin title, "Per S^tam^ Virg." It is a short prayer of four lines in honor of the Blessed Virgin.

P. 48. Heading, "Sur le ton de Dne Salvum," etc.—To the tune of "Domine salvum fac regem." It is an Illinois hymn in three strophes of three lines each. Half the page is blank. The lower part of this page is filled by the following hymn:

Pp. 49 and 50. The title of the hymn, "Veni Creator," etc. The Illinois hymn is composed of six strophes of four lines each, which cover a third of p. 50.

P. 50. The title of the hymn, "Panis Angelicus," etc. It contains two strophes of four lines each. This chant occupies the rest of p. 50.

P. 51. A hymn in Illinois, without title, of two strophes each of six lines, occupying two-thirds of the page, leaving the rest blank.

Pp. 52 to 66. These fifteen pages contain a hymn in forty-five strophes or couplets, three to a page; each strophe of six lines or verses. At the head there is only these words in French: "Sur Malheureuse Créature," etc. It is a hymn in dialogue form between God and the reprobate. The French hymn is well known and much used in Canada. The Illinois version, or imitation, is here given. The interlocutors are designated by the letters J and R, apparently Jesus and the Reprobate.

Pp. 67 to 71. Heading, "Pour les Bienheureux"—For the Blessed. The hymn that follows, also a dialogue between J and R, covers five pages.

From p. 72 inclusively to p. 93 is blank except the folios, which are consecutive; p. 86 being omitted through inadvertence.

Pp. 94 to 103. "Instructio pro Moribundis non baptizatis." An instruction in Illinois of ten pages (nineteen lines on an average to the page) to prepare the dying for the reception of Baptism. It is composed in part of an exhortation and in part of questions and answers, like a catechism. At the close is the following in Latin: "Tunc est baptizandus"—Then he is to be baptized.

From 104 to 137, both inclusively, is blank except the folios, which follow regularly without omission.

From 138 to 176, both inclusively, are thirty-eight pages averaging fifteen lines to a page, and containing a catechism, or familiar explanation of Catholic doctrine, for the instruction of In-

dians before admitting them to Baptism. The matters are as in ordinary catechisms, presented in question and answer. The Catechism is preceded by a prayer—the title is, "Catechisme | Invocation." The Catechism ends with a prayer also, "Prière pour dire à la fin du Catéchisme."

Pp. 177 to 185 are folioed, but otherwise blank, except the following inscription on the last page: "Fait par le P. Cl. Allouez, pour le Père Marquette"—Made by Father Claude Alloüez for Father Marquette.

This is the only thing to indicate the source of the manuscript, or enabling us to assign it a date with any probability. The document itself has no date or explicit information. We have only conjectural proof, which is often of great force.

This manuscript was certainly written for the Illinois Missions, as it contains prayers and religious instructions in their language. Those who are familiar with the study of manuscripts will find that the writing of this one is really that usual in the 17th century.

The final note, though by another hand, also bears the same character of antiquity and authenticity. We are justified in concluding that this Collection was written by Father Claude Allouez, and that it was used by Father James Marquette, who set out for the discovery of the Mississippi.

Why should Father Allouez have prepared this work for the use of his colleague?

It is enough to state the main facts of the lives of these two men to see that they had familiar intercourse, and that one was, so to say, the preceptor of the other.

Father Allouez was a missionary in the Lake Superior and Lake Michigan region from 1665 ("Repertoire du Clergé Canadien," p. 43).

Father Marquette was sent there about 1668-'70. Father Allouez reckoned among his neophytes a hamlet of Illinois whom he had converted to Christianity. He must have learned the Illinois language to be able to instruct this tribe. A question of fact naturally comes in here: At what time was the manuscript in question written, or, at least, given to Father Marquette?

Marquette embarked with Jolliet, for the discovery of the Mississippi, May 17, 1673. He returned in November, 1674, to undertake the conversion of the Illinois. It was at that time that he founded the mission of the Kaskaskias.

On his way back from that mission he died on the shore of

Lake Michigan, May 16, 1675, two years after his departure with Jolliet for the discovery of the great river.

We may reasonably conclude that this manuscript was given to Father Marquette by Father Allouez in the month of May, 1673, or November, 1674. (Répertoire du Clergé Canadien—Relations Inédites de la Nouvelle France, pour faire suite aux Anciennes Relations—2 vols., 12° Paris, Charles Douniol, 1861.)

This interesting manuscript is now the property of Dr. Hubert Neilson, Surgeon-General, attached to Battery B, now in garrison at Kingston, Ont. It could not fall into better hands. This gentleman, well versed in the sources of Canadian history, is also one to appreciate them ably. The owner has deposited the manuscript in the hands of John Neilson, Esq., at Sainte Foye, near Quebec. We are indebted to the courtesy of these gentlemen for permission to make a special but very imperfect study.

We will add that this precious volume, which we have just described, was formerly in the library of the Jesuit College at Quebec. That collection, where the Jesuit Fathers had accumulated so much unpublished information as to the origin of the French settlements in Canada, was sold at auction, scattered, and to some extent irrecoverably lost.

Hon. John Neilson became the purchaser of this manuscript (and the following), and we are indebted to the enlightened zeal of his descendants for its preservation.

J. Sasseville, *Priest.*

Sainte Foye, near Quebec.

A Cross in the Moon, Seen in New England.—Mr. Thomas Cobbet, of Ipswich, wrote to Increase Mather, February 19, 1682, that ten credible persons accustomed to visit him saw the form of a cross "through the moon" on the evening of December 25 preceding, and he therefore says: "When I consider that the Papacy of Rome had a cheife hand, both in the signe of the cross and in the superstitious setting-up of Christmas, and that such a cross should bee seene on the night (which to them is a part) of theyr Christmas-day, I wished that it did not portend a vigorous prosecution and spread of Popery east, west, north, and south." (Mass. Coll., s. 4, vol. 8, p. 296.)

Ozio's History of California.—Antonio Maria Ozio, an aged Californian, a resident of Loretto, in Lower California, who more than fifty years ago, under the last Mexican Governors of California, was Collector of Customs at the port of Monterey, wrote,

in Spanish, a history of California from the year 1815 to 1826. The history comprises several hundred pages of closely-written and legible manuscript, and should have considerable value, from the fact that Señor Ozio was prominent in departmental politics, and was a close observer of men and events during nearly the whole period of years embraced in his work. The manuscript was some years ago in the possession of J. R. Arguello, of Santa Clara.

THE "OUR FATHER" IN SANTA BARBARA.—We take the following from a Catechism assumed by the late A. S. Taylor to be of F. Estevan Tapis :

1. Dios caqui cóco-upalequen Alapa'y ; 2. Samac nicuyupiin quiimeopte ; 3. Pachii-axiyu i quiique capquè liguigu ; 4. Ecjual upalacchualan iiti inxup y canech alapa'y ; 5. Ul amúpu caquigiic y iela ulalixaua pxai'cxiyu iquepe ; 6. Que petacte yuhu caqu giic uquiaescana canech iquicque quie satacteuon 'uquigiic quiichaginiun ; 7. Que pe uxoyula quiyupclex yu ule tchojo uquiacnitpep ; 8. Que picapsante quiyun ui ulet choi.

1. Our—heaven ; 2. Hallowed—name; 3. Thy—come; 4. Thy—heaven ; 5. Give—bread ; 6. And—against us ; 7. And—temptation ; 8. But—evil.

Alexander S. Taylor was one of the first in California to collect material relating to the Indians. He preserved much from destruction. Before his death he was received into the Church.

S.

A CURIOUS BOOK ON LOUISIANA.—Any one seeing the title of a book called "Memoire sur la Louisiane, La description du sol et des productions de cette île et les moyens de la rendre florissante en peu de tems," published in Paris in 1803 by M. Jacquemin, who says on the title that he was for twenty-two years Prefect Apostolic of French Guiana, and was actually demissionary Bishop of Cayenne, would expect to find some account of religion in Louisiana. But he would be sadly mistaken. There is not a word about the religious affairs of Louisiana, then or previously, and no information of any real value. M. Jacquemin adds a grammar and vocabulary of the language of the Indians, as though the Indians of Louisiana all spoke one language. What he gives is Algonquin, copied word for word from La Hontan, a language not spoken at all in Louisiana. In a note at the end he proposes that the colony should be called Napoleone instead of Louisiana. From all he says, it does not appear that this clergy-

man ever was in Louisiana at all ; and he displays the utmost ignorance, as when he assures us that the Japanese traded every year with Louisiana at that time ! S.

MR. ELLICOTT (ante, p. 93).—The gentleman referred to is evidently Joseph Ellicott, agent for the Holland Land Company.
BUFFALO, June 14, 1887. JOHN MCMANUS.

THE FIRST PRIEST OF MICHIGAN BIRTH was apparently Rev. Joseph Lawrence Ducharme, born at Michilimakinac, April 11, 1758. He was a son of Lawrence Ducharme and Margaret Metivier. He was ordained at Quebec, April 5, 1783, and was sent as a missionary to Sault St Louis, the village of converted Iroquois Indians opposite Montreal. In 1793 he was stationed at Lachine, but died at the Indian station Dec. 29, 1793, at the age of 37.
E. M. S.

THE FIRST PRIEST OF MISSOURI BIRTH was apparently Rev. Henry Pratt, born at St. Genevieve, Jan. 19, 1788, son of John Baptist Pratt and Teresa Billuron. He was ordained May 20, 1815, and began his sacerdotal life in the diocese of Bardstown.
J. C. B.

AN AGED CONVERT.—Cumber Green, a colored woman in her 107th year, was baptized at the Catholic church in York, Pa. "Niles' Register," May 28, 1825. T. T.

QUERIES.

EARLY CATHOLIC CARVINGS IN THIS COUNTRY.—George Alfred Townsend, in the Cincinnati *Enquirer* of December 2, 1884, said: "The first statues by Americans were wood-carving for vessels to ornament their bows, and similar wood-carvings on crucifixes in the Catholic churches, and occasionally some wood-carving in a public building like the Philadelphia State-House. Colonel John Trumbull told John Frazee, our first bust-maker, about sixty years ago, that sculpture would not be wanted in America for another century. This Frazee was from New Jersey, and he was a tombstone cutter ; he began to make ornamental mantelpieces, and then made the first American bust, about 1824, of John Wells, Esq., which stands in Grace Church, New York. He also made the bust of John Jay, in the Supreme Court at Washington."

Can any of our readers refer us to any early carvings executed by Catholics in this country ?

REV. MR. ROUSSELET AND FATHER CHARLES HELBRON, O. MIN. CAP.—These two priests, one of whom was at Boston, the other at Philadelphia, are said to have been guillotined during the French Revolution. Can any one furnish the exact date and the place of death of both or either ? J. A. H.

BELL AT ISLETA.—Is there a bell in the church of Isleta dated 1554 ? JOAQUIN.

EXECUTION OF CATHOLIC PRIVATEERS.—I clipped from a Catholic paper of July 15, 1876, the following, purporting to have been taken from the "Maryland Gazette," July 31, 1646 :

"Last Thursday the following persons were executed here: Peter Ferry, Thos. Rigby, and Jas. Carte. They all died as they lived, ignorant, obstinate Roman Catholics, and at their desire, were put into their coffins and buried with all their clothes and crosses and other religious trumpery about them. The other four were reprieved by his Excellency. These men were all English subjects taken on board a French privateer, being volunteers in that service."

The date, 1646, is absurd, as there was no city of Annapolis and no "Maryland Gazette" at that time. I supposed it might be July 31, 1746, but the "Gazette" at that time gives no indication of such a paragraph; nor can it be found in a pretty careful hunt through a file of that paper, which has given some pages to this magazine. Can any reader tell where the paragraph actually came from ? BAFFLED.

STE. CROIX ON COLONIAL CONSTITUTIONS.—In 1781 Monsieur de Ste. Croix, a native of Canada, published in Philadelphia a treatise on the Constitution of Colonies among the Ancients. Can any reader give the full title of the work and a description of its size ?

BURLINGTON, N. J. H. Y., JR.

NOTICES OF NEW PUBLICATIONS.

LIFE OF LEO XIII., from an authentic memoir furnished by his order; written with the encouragement, approbation, and blessing of His Holiness the Pope by BERNARD O'REILLY, D.D., LL.D. (Laval). New York, Charles L. Webster & Co., 1887. 8vo, plates, 603 pp.

Remarkable as the pontificate of Pius IX. was in its length and vicissitudes in the progress of the Church and the afflictions of its head, that of the present Pope has been none the less wonderful. If Leo XIII. has not become so universally known as Pope Pius IX., whose very features were known to the children of every land, Leo XIII. in his pontificate of more than ten years has made an impression on the world that history cannot overlook or ignore; an impression so decided and great, that he will ever be ranked among the "great Popes," in that line of sovereigns whose antiquity and imposing grandeur evoked the admiration of Macaulay.

Difficult as it is to write the life of a living potentate, the career of Pope Leo XIII. was one that merited the study of all. The choice of the Rev. Dr. O'Reilly was a happy one. A brilliant style, a high degree of literary ability, artistic taste, thorough knowledge of the world, an imagination that relieves all he writes from any suspicion of dulness, fitted him eminently for the work assigned to him.

The volume is, in its mechanical execution, remarkably handsome. The illustrations are numerous, comprising a fine steel portrait of Pope Leo XIII. and two other portraits; Carpineto, his native place; the house where he was born; views in Perugia, where he presided for thirty-one years as Bishop; and many views in Rome, depicting places connected with events during his administration.

Popes are elected, not from royal families, but from the body of the faithful, irrespective of rank. A pious boyhood, a vocation to the priesthood, years in the ministry, perhaps in some quiet monastery or religious home, or labor in the responsible position of bishop or prelate governing others, a summons to enter the great council of Christendom—the College of Cardinals—then, in time, an election as Pope.

The lives of the Popes thus begin, not in palaces, but in the

private homes. Their early career is generally that of zealous priests. Such was the case with Pope Leo XIII. Dr. O'Reilly traces his biography from his birth in Carpineto—the Eagle's Nest, near Villetri—his baptism as Joachim Vincent Raphael Louis Pecci; his training by a devoted, pious, and charitable mother. When old enough to be sent to college, Joachim was placed under the Jesuits at Viterbo, where he was a fellow-student with youths who came in time to labor in this country—the Very Rev. William S. Murphy, Remigius Tellier, and Paul Mignard; remembered as devoted and learned priests. When Leo XII. restored the Roman College to the Jesuits, young Pecci followed his teachers to that institution, and there acquired that classic Latin style in prose and verse which are so striking. But he was not indifferent to other studies; winning laurels in natural philosophy, chemistry, and mathematics. In 1828 he defended his theses in public with singular ability, and soon after in the name of the College made an address of thanks to the Sovereign Pontiff, Leo XII., who made so lasting an impression on his mind, that he adopted the name on ascending the Papal throne.

In 1830 he entered the theological school to prepare for ordination as a priest, but before his ordination he attracted the attention of Gregory XVI., who appointed him to positions of honor and importance. On the last day of December, 1837, he was ordained priest by the holy Cardinal Odescalchi.

The Pope was still a temporal sovereign, and he appointed the young priest governor of Benevento. Here he showed great administrative ability, suppressing brigands and smugglers, whom he brought to justice or drove out of the country. He evinced equal ability at Spoleto and Perugia. Providence was training him to be a ruler of men. His next employment showed that it was training him to deal with governments. In 1843 he became Nuncio at Brussels, and was consecrated titular Archbishop of Damiette. In Belgium he had many delicate and difficult affairs to manage, but in all won admiration by his virtues, his learning, and his unalterable sweetness of disposition. It was at this Court that he became personally acquainted with Queen Victoria, whose relationship to King Leopold led her to visit his capital.

One of the last acts of Pope Gregory was to recall this successful governor and diplomatist to Italy, to confide to him the administration of a diocese. Providence was again training him for future duties by advancing him after matured experience to spiritual direction of priests and people. Withdrawing entirely from

the civil and diplomatic world in which he had lived, Archbishop Pecci devoted himself heart and soul to his duties as head of the diocese of Perugia. He excited his clergy to the zealous discharge of their ministry; schools, colleges, institutions of charity—all showed the effect of his ardent and intelligent zeal. He felt the necessity which the times imposed of the highest education of the clergy, and did all in his power to lead them to thorough and exhaustive study, to meet the multiform varieties of error. After the Piedmontese usurpation his position became difficult, but persecution never shook his resolute soul. In 1853 Pope Pius IX. called this great ruler, diplomatist, and bishop to the College of Cardinals. New duties awaited him, and in time he was compelled to ask for a coadjutor in his diocese. As Cardinal Camerlengo he was one of the ablest advisers of Pius IX., and, to his own deep affliction, was chosen to succeed that great and sorely-tried Pope.

His career as Pope is, of course, the important part of this work. The absolute necessity of Christianity to human society is the key-note, and the author depicts the general policy of his reign, his encyclicals, his relations to the Church at large, and in particular to the Orientals, to Great Britain, Ireland, the United States, Germany, France, Russia, and Spain. His position as arbiter of Christendom, of course, is fully brought out, and his patronage of the highest and most correct studies.

The attitude of the new kingdom of Italy to the Church down to its shameful robbery of the Propaganda is fully known.

The work is one that will be widely read and studied, and deservedly.

If we criticise, it is in the American portion, which, while doing justice to the early French missionaries, ignores the equal, if not greater services of Spanish bishops and priests, and the heroic history of Catholic Maryland during its long years of persecution.

And why does such an accomplished writer fall into the shameful abuse of language, fit only for the most ignorant, of calling Franciscans monks, when printers know the difference between a monk and a friar?

ST. JOHN'S SEMINARY
3 8151 001 18755 5

ST. JOHN'S SEMINARY LIBRARY
BRIGHTON, MASS.

The cooperation of borrowers is requested in the matter of careful handling of the books and in their prompt return.

Books may be kept for two weeks and may be renewed, unless reserved.

If you cannot find what you want, ask the Librarian who will be glad to help you.

Further loaning of books, without notification of the Librarian, is not permitted.

Accession Number **Shelf Number**